

Volume X

Number 2

# Colored American Magazine

FEBRUARY 1906

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### PUBLISHED BY

MOORE PUBLISHING and PRINTING COMPANY

181 Pearl Street, New York

**\$1.00 THE YEAR**

**10 CENTS THE COPY**

Entered as second-class matter May 31, 1904, at the New York, N. Y., Post Office, under the Act of Congress of  
March 3, 1879, by the Moore Publishing and Printing Company.

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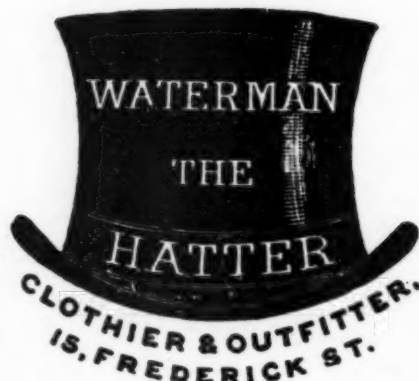
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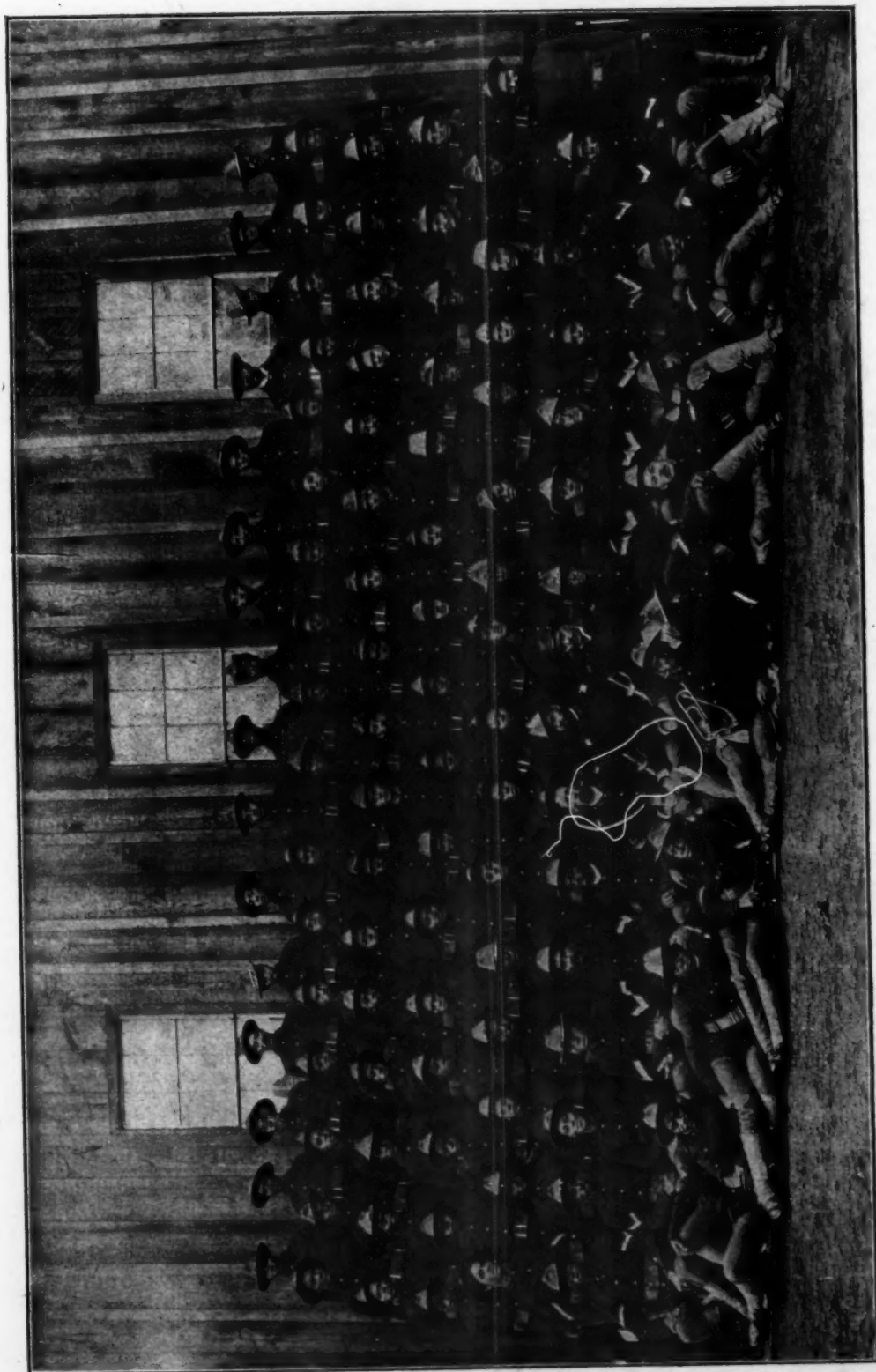
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A TROOP OF NEGRO SOLDIERS



# THE COLORED AMERICAN MAGAZINE.

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## The Way of the World

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### A New Moon

**T**HE way of the world is beyond the prophecy and understanding of man. One must either be surprised at all things or surprised at nothing. While there is no new thing under the sun, some of the things that come to us are new to the generation. Deserving of passing notice at least is the birth of a new "Moon," and the man in it bears a likeness to the teacher of Atlanta, a gentleman of great ability, much zeal and an abundance of words. Prof. W. E. B. Du Bois, desiring to add more trouble so his already heavy heart, has begun the publication of a newspaper, the "Moon," which is to be devoted to "the best interests of the race" and the fixing of a fame. Some of the Afro-American newspapers have been unkind enough to intimate that the "Moon" is a subsidized organ. Some people do not believe this. For if such were true, the subsidizers would demand that the mechanical appearance measure to the literary front—that is, if the subsidizers knew anything about the making of a paper. At this writing the "Moon" shines. May its brilliance increase.

### The Confirmation of Terrell

JUSTICE ROBERT H. TERRELL, who for three and a half years has occupied the bench in Civil District No. 8 of the Washington (D. C.) Courts, has been re-appointed by President Roosevelt, and confirmed by the Senate. Justice Terrell is now the only Afro-American Justice in the District of Columbia, Emanuel M. Hewlett failing of re-appointment, having been defeated by his friends, who, instead of pointing out to the Attorney-General the virtues of Hewlett, insisted on picking flaws in the career of Terrell, at once the ablest citizen of the District, as well as the ablest Justice in all the sub-district courts.

Justice Terrell's confirmation was retarded in the Senate because the Judiciary Committee desired to consider some charges filed against the Justice by some parties interested, in some way, in the recently defunct Capital Savings Bank, of which, unfortunately, Justice Terrell was the secretary. Such charges as were preferred against him proved groundless, and the Senate hastily confirmed the President's nominee.

Justice Terrell is a graduate of Har-

vard, and such training and prestige as he gained by attending this institution, he has unselfishly used for the promotion of the best interests of the Afro-American people, who have repaid him by hounding him almost to despair. It often happens that way in the life of a man. Many, however, have not been brave enough to pursue their course, as Justice Terrell has done, in the face of such vicious opposition of political and social enemies, who hide their jealousies and enmities under the cloak of "racial interest." We can think of no place where there is so much jealousy of success and learning, as may be found among Washington colored folk.

The President did well to re-appoint Justice Terrell, who is not only an honor to the people who have honor in claiming him, but who adorns the bench as no other colored man in Washington could adorn it. The very best way to encourage colored people to fight on is to recognize those who stand out as men of character and learning.

#### **Vardaman Has a New Attack**

GOVERNOR JAS. K. VARDAMAN, who twelve years ago was a convict guard, and who for years has sustained illegitimate relations with the worst element of degenerate women at Greenwood, Miss., his city, and consequently has knowledge of but one class of colored people, has recently renewed his attack upon civilization. Not satisfied with destroying the usefulness of the state college for colored people at Alcorn, Miss., which he filled with incapacitated and inexperienced Negro teachers, and whose term he reduced from nine to

seven months, he has opened war on the public school system of his state, declaring, in his latest message to the state legislature, that "the Negro is morally deteriorating every day," and that "he is more criminal as a free man than as a slave." The Governor sees in every attempted assault on women by the most vicious black a convincing manifestation of a desire for social equality, and that such behavior is encouraged by the character of the system of free education now in vogue in Mississippi, which the state is levying tribute upon the white people to maintain.

Coming from so clean and truthful a man as James K. Vardaman, whose character is immaculate and whose brain is rolled to one side of his head, the veracity of the statement is not to be questioned. These views are more than opinions; the pen that wrote them is the servant of an oracle, who is heaven's ambassador, but who for many years has hung between the bribe of hades and the reward of glory. Vardaman has influence only with Vardaman and the murderers and robbers who helped him steal the state government. In the light of the marked advance of the Negroes of Mississippi in forty years, during which time they have reduced their illiteracy by one-half and accumulated fifteen million dollars' worth of property—personal and real—erected a number of colleges, organized four banks founded towns and produced annually three-fourths of the cotton of the delta—in the light of these achievements, it is puzzling to explain what system of logic Vardaman uses in his

deductions, deductions intended evidently not only for the citizens of his state, but for the nation as well. It were not possible to debate the question with the caitiff Leflorer, for he has his eye and his heart set towards Washington. He can get there only by thrusting aside the truth and appealing to the worst passion of his basest fellow-citizens.

It were not even for Governor Vardaman to convince the nation that the Negro in Mississippi contributes nothing for his own education; the fact is, that he not only contributes more than his share to the general education fund, exceeding his receipts from such fund by \$15,000, but he is taxed for the support of five distinct institutions for the education of white people, to say never a word about the homes for disabled Confederate soldiers, who are treasonably and shamefully supported by appropriations from the treasury of the state, a treasury generally depleted, but supported willingly by the colored people of the state, along with other elements in the population.

A few years ago Vardaman devoted a great deal of time and talk to the division of the school fund between the races, a division in proportion to the taxes paid by the colored people on the one hand and by all other elements on the other. It seemed as if the citizenry of the state would accept such teachings and attempt to change the organic law of the commonwealth accordingly. Senator E. F. Noel of Holmes, who contested the Democratic nomination for the Governorship with Vardaman and Critz of Clay, after investigating the

amount of taxes paid into the state and county treasuries by each race, warned the citizens of the state, that if this dangerous policy of dividing the school fund was countenanced, they would find, as he had found, that the Negroes would receive even more for the support of their free schools than they now receive.

This argument was conclusive. Vardaman shifted from this doctrine to his first love, the superiority of Jim Archer, the illiterate white, over Charles Banks, the progressive and educated black, and, of course, won. And so, as a matter of fact, instead of the white man of Mississippi paying tribute for the education of the blacks, the blacks are paying tribute for the education of the whites.

We shall not discuss with Vardaman whether the freeman is more degenerate than the slave, yea or nay. The nation needs no such discussion in order to be enlightened. We are content to rest the case of the Mississippi Negro upon this proposition: Which six citizens are worth more to the moral well-being of Mississippi, Willis E. Mollison, lawyer, Charles Banks, banker, Isaiah T. Montgomery, philosopher, S. D. Redmond, surgeon, E. W. Lampton, preacher, W. W. Lucas, teacher, all black or passing for Negroes, or James K. Vardaman, T. C. Catchings, lawyer, J. C. Fant, teacher, C. B. Galloway, preacher, T. S. Murphy, surgeon, W. P. Holland, banker, all white or passing for white? The last six have always enjoyed every advantage that a free state guarantees to its citizens. Have the first six enjoyed such advantages?



**Walter B. Hill**

IN THE death of Walter B. Hill, Chancellor of the University of Georgia, at Athens, the nation has sustained an almost irreparable loss. Mr. Hill represented the new South, the South of which the brilliant and hypocritical Grady used to orate in sublime phrases. He represented the new thought, the new life, the new aspirations of the most unfortunate and pitiable section of our country, a section still enslaved, and whose parochialism is its undoing, whose vision is beclouded by the sputterings from the lungs of a swarm of hypocrites, who would surely die under the weight of their ignorance if the inhabitants would turn a deaf ear to their wails even for a day.

It appears now that the country must look to the educators of the South to spread the doctrine of toleration in that section; to teach the fundamentals of liberty, and to bring the dominant element to its senses. The politicians and statesmen all, who have dominated the thought and activity of the South since the War of the Rebellion, have proved unequal to the task of regenerating the thought and vision of the South; indeed, instead of lifting the veil from the eyes of that section, its public men, especially its official representatives, have rather tightened the strings about the neck. At the time of his death, Chancellor Hill was engaged in undoing the work that for forty years and more the Southern leaders of public opinion have been assiduously perfecting. He foresaw the inevitable acquaintanceship of the Republic with the empty claims of his section, and thoroughly under-

stood that in due time the nation must become disgusted with the bigotry and narrowness of his neighbors, who, be it said in justice, are narrow and mean and short-visioned, because their leaders, in order to hold themselves in power, have made them so.

A lawyer, and a brilliant lawyer, years ago he gave up the practise of his profession, at the unanimous call of the Trustees of the University of Georgia, his alma mater, to accept the Chancellorship. The University before his appearance was a mere machine greased with the oil of intolerance, turning out men by the hundred, head-filled with a smattering of books, which had been taught upside down. Mr. Hill gradually turned the University into a school of liberal ideas; and where before a few narrow, bookish professors taught that phrases and formulas constituted an education, an able and distinguished line of teachers, under his influence, taught, and continue to teach, that schools only prepare for the real education, and that science is a mistress who admits of no preconceived ideas of the nature of the universe and its inhabitants; that truth is the same to-day as yesterday, and forever, and that he who approaches her mighty seat must first cleanse his heart of all hypocrisy and prepare his mind for the reception of all she may give.

There are but few men in the South who wielded a larger or a more healthy influence than Chancellor Hill. In all his public orations, and they were many, he appealed to his section for tolerance, and to the North for sympathetic aid in solving the many problems that confront

the South. He believed in education for all the people of his state without regard to race or color, and furthermore, he believed that the education that is good for one race is good for another. He saw that if the South persists in stealing the rights of the black people of the South, that such thefts, in due time, must be paid for. There is no escape through law of God or man from the wages of sin. He was honest; he was brave; he was no braggart. Walter B. Hill adorned the life of the nation and was an honor to his state.

Against the influence of the Tillmans, Vardamans and Baileys, the new South must rally its Sledds, Hills, Aldermans and McIvers. The hope of the South lies in the activity and teachings of these men who are now leading the educational forces of that section. There are of course educators in the South out of sympathy with the purposes and teachings of these new men, but such are few and are dying away. One Hill is worth a dozen Smiths, and one Alderman a state of Fultons.

Walter B. Hill did not live in vain.

#### **President Gordon Out**

JOHN GORDON, President of Howard University for two years, succeeding the late lamented Andrew Rankin, author of "God Be With You Till We Meet Again," has been forced out of Howard by the objections of the Afro-American people of the country and the rebellion of the student-body. The opposition to Gordon began to develop now a year ago, when it became known that he held prejudicial views against the colored people, and that on several occasions he had really drawn what now is called the

color line. The real beginning of the trouble dates back to the inaugural ceremonies of President Gordon, who seems to have slighted a colored college President attending the inaugural functions, who was not invited to the reception given at the President's house. This of course was the ember; Gordon fanned it by his utterances on the race problem, as well as by his attitude toward the faculty of Howard, the majority of which is composed of colored men and women. Whatever fanning Mr. Gordon himself did not do, his brother-in-law, Tunis E. Hamlin, Chairman of the Board of Trustees, and an apostate Presbyterian minister, did for him. Indeed, it now develops that Hamlin, whose views upon the race problem are as widely known as they are objectionable, has been the real head of the University.

Several months ago, the Board of Trustees, driven to such by the insistent demand of the colored people for Gordon's head, appointed an investigating committee of six, two of which were colored men. The committee did not investigate quickly enough for the opposition, and the student-body, which was under the influence of the anti-administration forces, openly rebelled against the President and drove him from the chapel. Gordon then "resigned." The Board of Trustees, surprisingly, accepted the resignation. And so now Howard University is without a President. Dean Fairchild has been appointed Acting President until a President is chosen.

Howard University is one of the oldest of all institutions for the education of colored people, although no one is



debarred because of race or color. It might have occupied the place held to day by Fisk University at Nashville, if the Board of Trustees had correctly managed its affairs. During the last ten years the University has lost prestige, and students, because it offered nothing to men and women aside from book-learning; the university spirit was lacking; it seemed out of sympathy with the aspirations of those for whom it was founded; and it was dominated by a man who is notoriously an enemy to the best interests of Afro-Americans. It can only regain its prestige of twenty years ago by placing at its head a man of known ability and power of leadership, and by dispensing with the presence and influence of Tunis Hamlin.

A white man should never again be President of Howard University. As an institution founded primarily for the education of colored men and women, one of their number should be chosen to direct its affairs. The Republic has many a colored man possessing the necessary qualifications to so shape the University as to make of it a great and useful school. Either Francis J. Grimke, Hugh M. Browne, Wm. V. Tunnell, W. R. A. Palmer, Kelly Miller or Lewis B. Moore would measure well to the work that must be done.

#### Expert Testimony

IN THE December "Way of the World" we devoted large space to the discussion of the bravery of Negro soldiers, such discussion having been precipitated by a tirade of an ex-union soldier in the New York "Sun" against the Negro union soldier, whom the white-haired veteran sorrowfully, so he

said, accused very heatedly of cowardice on the field of battle and of wonderful agility in uncommanded retreat. We did not claim for the Negro soldier any of the qualities of the immortal of Thermopylæ; we thought he needed no such claim. In thrashing over the question we quoted the testimony of Confederate army officers in substantiation of such defense as we lamely made of the ebony-hued sons of Mars. We had thought to leave the question, at least for the present; leave it because of its unpleasantness, and because we felt unable to retain our wrath against the shallow and yet vicious argument presented by those who, thinking on Hannibal resolved against his epidermus. The most striking and conclusive defense of the American Negro soldier as we pointed out at the time of the review, was made by Confederate soldiers, his oppressor in peace, his enemy in war. It is a good omen when men can lay aside the prejudices of the moment and render to their fellow what justly may be due.

Long after this discussion of Negro bravery was closed, as we thought, a policeman, whose name is Jasper Sutherland, down at Bay Shore, Bay Shore on Long Island at that, declared, and nobody knows the source of his information, that the Negro soldier was but a retreating squirrel unless officered by white men. We thought Jasper should not be damned, at least by us. His letter, however, served to do what the letters of abler and more noted men failed to do—it elicited a reply and defense of the Negro soldier from an officer, retired, of the United States

Army; an officer of abundant experience with the Negro soldiers; of high and honorable standing; mentioned more than once for great bravery and as a commander possessing the elementals. With a reproduction of his letter we shall close the discussion, so far as this department is concerned; for if we answered, or rather attempted to answer, all the slanders heaped upon the colored people by persons of all conditions and classes, little time, and still less space, could be devoted to the consideration of constructive, and consequently more important measures.

Replying to the Bay Shore policeman particularly, but to all who, now or before, have criticised the bravery or impugned the constancy of the Negro soldier, Major W. H. Cowles, U. S. A., retired, writing recently in the New York "Sun," the battle ground of this debate, advanced his opinion and knowledge:

Jasper L. Sutherland of Bay Shore says that "Negro troops officered by Negroes are not to be depended on, take fright at the first fire and will become panic stricken in the most unreasonable manner."

In the final part of his letter he states that "his experience of forty years, twenty in the army and fifteen on the police force, has taught him that a vast majority of men, white, black or yellow, red and brown, are white livered cowards." What this man's experience has been I do not know, but I judge that he is speaking of himself alone.

Many thousands of men have come under my command of jurisdiction. In my thirty years in the Regular army I have seen many thousands of green troops under fire and never knew of but one case of cowardice. (This man is now serving life imprisonment.) Your correspondent was evidently thinking of his time on the police force, when the citizens were not

armed and the police were. The citizens did not desire to break the law by carrying concealed weapons. They were naturally cowed when face to face with a man armed. This does not argue cowardice.

The reason I write this is because I served with the Tenth Cavalry (a colored regiment) as Lieutenant for about five years, although I at that time was an officer of a white regiment; afterward I served with the Ninth and Tenth Cavalry and Twenty-fourth and Twenty-fifth Infantry (colored regiments), at the siege of Santiago de Cuba. I was afterward a Captain in the Twenty-fourth Infantry, a colored regiment, and had in my command several men who had medals of honor for conspicuous bravery in action and several other men who had certificates of merit for exceptional bravery. I was afterward a Major in that same regiment, and in command, at different times, of the First and Second battalions. Nearly every man in the entire regiment had been re-enlisted, and the average length of service was about nine years; many of them served more than thirty years.

What officers have told me who have commanded these troops in action and my own personal knowledge of their conduct under fire discredit your correspondent and give the reason for my letter. Cowardice shown by any of these troops is a popular fallacy, whether officered by white or colored company officers.

The testimony of an officer of the regular army, backed up by the records of the War Department, ought to forever seal the lips of the ravishers of the Negro soldier's good name. If not, then we confess their stemper is not to be cured by holding their noses to the grindstone of truth.

#### **John Sharp Williams on the Election of Senators**

WE ARE not at all surprised at the rapidity with which the morbid crowd is mounting the band wagon of "popular rights," now hung upon the lips of the natives and spoken of to-day in whis-

pered tones, to-morrow in excited audibleness, spoken of at all times sacredly, just as if there was ever such a thing as "popular rights" since time began. For a good many years a clique of government reformers has been conducting an agitation for the election of United States Senators by direct vote of the people; out of this agitation, in a large measure, has grown what is called the "primary law," but what more properly could be called "the perpetual ring;" for of all the iniquities in this land, and there are a few, this primary election law is head and hair the most diabolical. Instead of assuring the people of a voice in their affairs, as it purports to do, it has simply opened a new and less rugged road to the political marauder bent upon securing and holding in his clasp the reins of government. Just as the direct election of state officers by the people to-day is a mere hissing, the election of the Federal Senators by the people would be even a worse farce. In the event that we shall ever elect such Senators by popular vote, we may say, when the experiment has failed, as fail it would, that before the blunder was embraced the shadow laid widely across our path; for it is a notorious fact that "the people's" voice is now but an impotent whisper, and their wrath a periodical hoot, lame at its best, and of no influence in the life of public affairs. Fiske tells us that in the Constitutional Convention this question of the election of United States Senators was debated long and with great eloquence; that every delegate had something to say before the final vote, and that the fathers felt an incom-

parable relief when the question had been settled. It is now over a century and a decade since the Constitution was completed. We venture to say that upon examination, every eight persons out of any ten, acquainted with the Constitution and its history, in the entire citizenry of the Republic, will agree that the fathers not only wrought well in their disposition of the vexing problem, but that it is now next to impossible to improve upon it. Upon this phase of the question, we shall have more to say at a later day.

It is hardly possible to read a daily newspaper without coming across the yesterday's opinion of some statesman upon this mooted question. There are but few such citizens who are brave enough to say what they really believe about the matter. The people are just at this time so wrought up over their non-control of affairs, that all the politicians and statesmen are hurrying towards the tents of the populace; and they seldom express themselves upon any public question without displaying a sickening amount of hypocrisy.

John Sharp Williams of Mississippi is ever in public print, sometimes because he deserves notice and sometimes because he is stealing an election to Congress where he leads the minority—may it never grow less.

Very recently Mr. Williams gave his views upon the election of Federal Senators by a direct vote. We beg leave to quote:

I favor the election of Senators by popular vote in their respective states.

The Constitution provides two methods for its amendment. One is when two-thirds of



each house of Congress submits an amendment to the people. A constitutional amendment to require the popular election of Senators will never be passed that way, for the simple reason that the Senate will never concur.

The only way that it can be passed is by three-fourths of the states acting in that way in a convention called for that purpose. Whether that will ever be done or not the public is as good a judge as I.

In my own part of the country Senators are already substantially elected by the people. Party primaries are held. A majority is required; if there is only a plurality in the first primary, another is held between the two highest candidates so that there shall be a majority, and the man elected by the majority of the people is the nominee of his party, and his election acts as an instruction to the Senators and the members of the House of the State Legislature.

A man would no sooner think of violating it than an elector would think of violating his pledge for a certain Presidential ticket.

Mr. Williams refers very serenely to "our part of the country;" he means, of course, the South; when he speaks of the workings of the primary he has especial reference to Mississippi, where the primary law is the infamous means of shutting out from participation in the affairs of state over one-half of the citizens thereof. Mr. Williams says "party primaries are held." This is not true, at least not of Mr. Williams' state. There is no semblance of a Republican primary held in Mississippi, because the men high in the party councils know that against the Democratic state machine it is useless to rebel. This machine was built up on the operation of the primary law. Such law not only freezes out the Republican and independent vote of the state, but it serves to shorten the interest of the Democrats in their own selections. For example

there were but 52,000 votes cast in the last gubernatorial contest, notwithstanding there were three candidates in the field, and the Democrats claim a registered vote of something like 150,000.

There has been no man elected to office in Mississippi under what is called the primary law who has received anything like a majority of either votable or registered citizens.

Mr. Williams, who comes to Congress on a 1300 vote, must know ere now that he only makes thoughtful men laugh when he begins to talk about majorities.

#### Was This Social Equality?

IN THE news despatches which came out of Washington January 3, was an account of an elaborate social function given at the Haytian legation by Minister and Mme. Leger. Among those present were Supreme Court Justice and Mrs. Brown, the Chilean Minister, the Bolivian Minister and Senora Calderon, the Persian Minister; Dr. Shaw (Albert?) and other celebrities equally well known and of the same high social standing. At this writing we have heard no rumblings from the South; the watch-dogs of Southern social customs have barked never a time. We should like to know whether this gathering was of sufficient color as to justify a protest against the social intermingling of the representative of the black Republic with the representatives of white Republics, America's leading philosophical writer and a leading light of the Republic's Judiciary, yea or nay? If there is ground for such protest, we hasten to warn our confederates in the South that they are losing a glorious and rare opportunity to remind official

and social Washington that we cannot keep our blood pure if ignorant foreigners and American statesmen and judges persist in lounging around in the drawing room of Minister Leger. Such behavior, to say the least, is reprehensible, and should not be allowed to go unnoticed. We suggest that Senator Tillman, who is an adept in the handling of matters requiring a delicate touch, be empowered to confer with Secretary Root, who, very likely, sympathizes with us, and lay before him the urgent necessity of immediately advising the Haytian Minister to cease inviting ambassadors and judges and editors to his table, for we have great fear that our public men will be unduly influenced by sitting in the chairs of a legation the rent of which is borne by black men, and tasting the food the price of which is paid by the descendants of the black soldiers of Toussaint. There must be no social equality, and those of us who have been delegated to attend such matters must suffer concernment in our sacred mission to lag not even a moment. The Memphis "Commercial Appeal" will please copy.

Seriously, Minister Leger, who is connected with the old and royal Giffard family of Hayti, has been able, since his advent into the National Capital, to secure and hold a place in its highest social life; we are glad that he has been able to do so. Many a reception tendered the diplomatic corps by any number of Washington social centers has been graced by the presence of Minister and Mme. Leger, both of whom are highly cultured, refined and extremely intelligent. The Minister

bears the reputation of a diplomat of unusual ability, a conversationalist of power, a statesman of rare sagacity, and withal a representative of whom any nation might pardonably be proud.

He has held aloof from the society of the colored folk at Washington, because the colored folk at Washington are barred from the functions where gather those with whom Minister Leger have affairs in common. He is the official representative of Hayti, and as such he is an honor to his country, and a leading light in the nation's social firmament.

#### **The Fortieth Anniversary of Fisk**

FISK UNIVERSITY at Nashville celebrated its fortieth anniversary during the first week in January. Notable addresses were delivered by Booker T. Washington, who owes as much to Fisk as he does to Hampton; the Rev. Dr. A. F. Beard and the Rev. Dr. Henry Hugh Proctor. Dr. Beard has been the watchman for the University since its foundation. Dr. Washington's wife, Margaret Murray, is a graduate of Fisk. Rev. Proctor is an alumnus of Fisk. And so, the university was enabled to get both great men and Fisk men to take part in the celebration of its coming out the wilderness. Dr. Washington spoke on three different occasions while at Nashville, and he was, of course, tendered an ovation upon each appearance. Those who generally yelp like scenting pointers at his heels, at this writing, have not reigned down on Fisk any of their stock of curses for extending an invitation to the Tuskegee educator to deliver the principal addresses of the celebration. As soon as the cele-



bration gets noised about they will break loose. We had no part in arranging the celebration, of course, and it ill becomes a journal to meddle in the internal affairs of any institution, but we cannot understand why Prof. Wm. Du Bois, the well-known teacher, was overlooked when the program was being prepared. Prof. Du Bois is not only a representative man, but he is a graduate of Fisk University, a fact for unexplained reasons rarely emphasized in connection with his career.

Fisk University relatively occupies the same position to the colored people of the South that Harvard does to New England. It is their one great university; it has stood these forty years a light upon a hill. Its hold upon the confidence of Afro-Americans is as remarkable as it is strong. For forty years Fisk has not only pointed the way, it has led the way, tirelessly devoting every energy at its command to the fulfillment of the high and sacred purpose for which Erastus Cravath founded it. It has allowed no compromise to interfere with its mission, no educational heresies to disturb its onward march, a march marked by the overthrow of ignorance, and the establishment of righteousness; the re-freeding of an already physically freed people and the spreading, not only of the gospel of the book and the laboratory, but of the elementals of high living, the fundamentals of morality, the basic principles of real education. Fisk has had no great amount of money at its command, being shamefully cramped even now for sufficient money to carry on the work, but no institution in the

land has ever had about it an abler or more consecrated faculty of officers and teachers than has been from time to time connected with the university. Cravath and Spence and Waterman, of other days and now, and Merrill and Waterman, Tally and Henderson of to-day, are names of men of the purest lives, of ability, of magnetic power, of the very essence of the fullest living. There are others of course, and there will be more in time. To the thousands who have during these forty years come and gone from Jubilee Hall, Fisk has given that something not in the book, nor yet in the weights and measures and vials of the laboratory, but which at bottom is the essence, the elixir, the beginning and end of education. Herein lies the great strength and influence of the university. And the strength and influence of any institution must necessarily lie in the same direction.

The graduates of the university are many; for the most part they are doing the same work in the South that Fisk is doing—teaching the freedmen books of men, precepts of Christ; and are themselves examples unto those whom they lead. It is barely possible to go into any community in the South without meeting a product of the institution assiduously engaged in work of the most unselfish and telling kind; it is not possible to go into any community in the South where there is a Fisk product without finding such an one in the very forefront of the thought and activity of the community, if not in actual lead. No institution of learning could ask for a stronger endorsement of its work, a more convincing proof of its

usefulness, a more eloquent account of its stewardship. Many of its men and women have taken high rank on the battlefield of national thought. Du Bois, Proctor, Margaret Murray Washington, the Calloways, George W. Moore, Prof. Talley, William R. Morris, Lewis B. Moore, all are names that would honor the graduate list of any college or university in America.

Dr. Beard, standing now sun-kissed, upon the hill of righteousness, after sixty years of active work for the oppressed and ignorant, standing triumphant, with his brow becovered with the heart-flowers garnered from an unconquerable host, armed by him with swords that cut and spears that never foul, struck the keynote in his anniversary address when he said: "If we should close the institution to-day, and sell the property for other uses, what has been accomplished would justify all the prayers, expenditures and labor of the days of the forty years." All connected with Fisk, directly or indirectly, consider such language coming from Dr. Beard as the strongest possible evidence that the men and women who have prepared for life at Fisk, have measured well to their opportunities and to the standard of the fathers, and justified the faith of its ardent but much maligned supporters.

Fisk has closed its fortieth year. Its work, however, has just begun. It is in its youth. Forty years hence, when its children shall gather again upon its bosom to recount the struggles of its founders, celebrate the achievements of its sons and daughters, strike their memory with the names of Fisk and

Cravath; sing again the old songs, the songs that bought those expansive acres, reared Jubilee Hall and fixed the university's place in the catalogue of the world, perhaps they will not be able to understand the reading of yesterday's rejoicings; but, standing within the shadow of the old buildings, under the influence of men long dead but forever living, they shall thank God, take courage and move on. Fisk University, the sun of the South, out of which has grown a dozen smaller schools and colleges which are so many stars to trudging men of the Dark, should not be crying for funds. What Tuskegee is to the masses of black youth, Fisk is to the smaller class that seek and can use superior training. Philanthropy may well turn to Fisk in the distribution of moneys intended for ennobling purposes.

#### Two Southern Governors

WE POINT out in another column of this department the latest outbreak of James K. Vardaman, who is opposed to everything and everybody not in harmony with his extremely radical and unwarranted views upon the race question. There is another Governor in the South, who is habitually right in the same proportion that Vardaman is constitutionally wrong. In his latest message to the Legislature of South Carolina, Governor D. C. Heyward took occasion to remind the South Carolina solons that lynchings are daily degrading that state; that such murders must in time be paid for with double interest; that those who lynch even the humblest citizen in the state are red-handed murderers; that no crime justifies the illegal taking of another's life; that these

tortures are inflicted upon a certain class of citizens in much the same spirit that one would frolic at a picnic; that lynchings are numerous because lynchers fear no law; and finally, he recommends that the present Legislature make lynchings a capital offense by prescribing extreme penalties for those who lynch and burn. Governor Heyward believes that this alarming increase in murder by mobs presents the most complex internal problem of his state, and he promises to devote the remainder of his term to influencing legislation likely to check, and finally destroy such brutal and uncivilized behavior. He declares that as long as he is the Chief Executive every citizen of South Carolina shall be protected in every natural and conferred right. The message of the Governor of South Carolina to his Legislature reads like Daniel's Translation; the message of the Governor of Mississippi to his Legislature reads like an edict of Pharaoh.

Vardaman represents the poor white element that is now riding on the crest of the wave in Southern life; Heyward represents the element known as the Southern aristocracy, long reigning, but now passing from the stage before the onslaught of the "crackers," who have come swearing eternal vengeance against both the Afro-American and the Heywards.

#### **The Future of Abyssinia**

ABYSSINIA is forging to the front. Menelik is now awake. The first home of Christianity has aroused itself from the stupor of centuries, and is making an intelligent and admirable effort to touch latter-day civilization. Not many

days ago a representative of the kingdom was in our midst, having been despatched to these shores by His Royal Highness on a mission of friendliness, and especially to gain some idea of American ways and American industries and products, and pay court to the Chief Magistrate, assuring him of the urgent desire of Abyssinia to negotiate a treaty of trade with the United States, and develop a mutual spirit of friendly interest. This representative received every courtesy due one of his station, being received on every hand with a cordiality as warm as it was surprising, from the President down to the curious hall boy at the Breslin Hotel. Out of his visit we expect a happy relation between the two nations, a relation that should embrace all phases of development. Surely he carried back to his ruler wonderful tales of the wonderful things he saw, and pointed out that it would be a wise step to cement as fast and securely as possible the bonds of friendship between the two countries. We presume out of this visit of Menelik's first lieutenant sprang the perfection of the Abyssinian National Bank, the stock of which is now bulling in Wall street.

A few days ago a report came across the waters to the effect that Italy and Abyssinia had signed a trade treaty, and that such a treaty was pending between Abyssinia and Germany. So it may be seen that the oldest and most respected of black countries is catching on to the spirit of the century, and that it is making an effort to introduce itself to the first family of nations. It may be well to say that Abyssinia's awaken-



ing is due to the indefatigable interest of the most successful colored man America has yet produced.

**"The Clansman" in New York**

THE Rev. Thomas Dixon and his play, "The Clansman," struck New York January 8. The show opened up at the Liberty Theatre. At the first night's performance there was a large audience composed of what the "Sun" newspaper pleased to call "Professional Southerners"—that is, men and women born in the South and now living in New York, but who have brought all of their feelings and prejudices with them, and on every possible occasion give free exhibitions of their lack of common sense. For a better definition we refer the reader to Fra Elbertus.

Before "The Clansman" appeared it was extensively advertised both by Mr. Dixon and the Afro-American people, the latter becoming unduly alarmed even against the best advice of men in position to intelligently feel the public pulse. So, where in the beginning the thoughtful leaders of the colored people hereabouts agreed that "The Clansman" would hang itself if given enough rope, the abundant notoriety which had been given it immediately prior to its appearance rather disturbed the enthusiastic repose and a somewhat majestic contempt with which the New York Afro-American beheld the approaching caravan at the first sign of the bugle. The show is here, and that is about the history of its New York life. Dixon had boastfully declared that he would bring his play to the freest city in the world and completely rout the complacency of the Afro-American and the

extremely favorable sentiment of the other elements in the common homogeneity towards the object of his crazy and ludicrous antics. To his amazement, and we presume chagrin, when the curtain rolled up on the opening night of the play there sat an audience composed of members of the Southern society on one hand and colored people on the other, all intermingled both in the lower seats and the galleries, so intermingled that it would have taken a microscope to detect where the Southerners began and the Afro Americans ended; it is told as the truth that a member of the Southern society mistook two Afro-American ladies for blue bloods of the South and conversed freely, not necessarily intelligently, about conditions in his section, and took occasion to pay his respects to the author of "Leopard Spots" as being himself about the most spotted leopard ever born south of Mason and Dixon's line. That was the audience. What about the play and its effect upon the conditions in New York and vicine towns?

When Thomas Dixon awoke the morning after the first night, if he did not feel infamous, certainly he did not feel as if he had really conquered and put the city under his feet. The play is brutal, and the "Press" said so; it is clap trap, and the "World" said so; it is mere bombast beyond the boundary of even improbability and possible in the conception of no sane man, and the "Mail" said so; it does not deserve even the name of melodrama, and the "Globe" said so.

The lone paper in New York which was struck by the consummate genius of

the production, strange as it may seem, was the "News," the paper which aroused the colored people to action by instigating the agitation under cover of friendship, when in fact the editor of it was in cahoot with Dixon to do the very thing he claimed was farthest from him. The one thing remarkable about the "News" affair was the avidity with which the acknowledged shrewdest of all New York Afro-Americans swallowed the gold brick handed him by the industrious and unprincipled "News," whose editor, Quinn by name, wrote to the Chairman of the Protective League that he should like to be identified with any movement having as its aim the destruction of "The Clansman."

For the New York friends of the Afro-American, the "Evening Post" always speaks. What "The Clansman" looks like to the leading dramatic critic of New York, just who attended its opening performance, and what influence it is likely to have upon the present relations between the races or the future welfare of the colored people may be gleaned from what the "Post" had to say concerning its first night in New York:

"The Clansman"—an epoch-making drama, according to the brazen trumpeters of the box-office—was exhibited in the Liberty Theatre last night, before a crowd of common curiosity-seekers and noisy deadheads, and proved to be as tiresome a bit of extravagant stupidity as has ever been offered to a patient public under the comprehensive title of drama.

Considered simply as what it pretends to be, a semi-historical American play, dealing with ancient facts with reference to possible future conditions, it is just such a crazy patchwork of platitude, rant, and irrational extravagance as a bigoted pulpiter, without the least practical

acquaintance with the needs of the theatre or the rules of dramatic construction might be expected to manufacture. The threads of the story, such as it is, are always in an inextricable tangle. To descend to details would require an amount of space of which the thing is not worthy. Briefly, the piece may be described as a succession of plantation scenes of the old "nigger minstrel" order, varied with occasional interludes of lurid melodrama, which might have a certain base theatrical value if handled with some slight degree of skill or perception. But the crudity of it all is amazing.

But it is unprofitable to waste space or printers' ink upon fifth-rate melodrama. In so far as it is an endeavor to inflame the passions of a race prejudice which good and wise men everywhere are laboring to allay, it is idiotic and abominable. Had it possessed any real power of logical appeal, any semblance of truth or vitality, or even of a deep but mistaken sincerity, it might have been mischievous. But, fortunately, it is too ridiculous in its wild and reckless generalizations and its innumerable absurdities, to be taken seriously by any person capable of buying a ticket for the theatre. It is not a bomb, but a damp squib, something that is meant to dazzle and surprise, but fizzles out malodourously.

Such defenses of the Afro-American as were made by the clergy and press of New York immediately prior to the appearance of "The Clansman," and since, is unequalled in all the history of the race. Men usually cold, papers of indifference, preachers lost for a while to liberty, all have turned on Dixon and his foulness with the spear of Righteousness, denouncing him as knave and a stirrer-up of strife, warning the community against his heresies, calling upon the Afro-American to take courage and press forward. The public conscience has not been so aroused in many a day, and the influences that stand for the higher development have



not bestirred themselves in a cause with so much vehemence within a score of years. The result has been the demoralization of Dixon and the requickening of the heart of the Afro-American people, who never knew that their friends were either as numerous or as powerful.

In the last analysis, it is a good thing that "The Clansman" came to New York, good for Dixon, whose whelphood ought now to pass, good for the Afro-American, who should double his march in the confidence of his friends and the certainty of his future.

THE Tuskegee Normal and Industrial Institute has received another large bequest by the will of the late Andrew J. Dotger. The will provides that at the death of the testator's wife, Clara L. Dotger, the entire residuary estate, which amounts to half million dollars, will go directly to the endowment fund of Tuskegee. The remarkable thing about this gift is that Mr. Dotger never visited Tuskegee, and what he knew about Dr. Washington's work came by reading. This bequest will bring the endowment fund of the Institute up to something like \$1,500,000, already a million dollars beyond the original sum set for the endowment.

It is indeed gratifying to note the constant, but not yet sufficient, moneys going to Tuskegee. Tuskegee needs money, and Tuskegee always renders a satisfactory and gratifying account of all bequests and donations received. There are few institutions that can use, or have used, money with more satisfactory results, results that have an

immeasurable bearing upon the progress of education in the [South. We very much hope that in] the distribution of sums for southern education institutions like Fisk University and Talladega College will not be overlooked; for they, too, are doing good and effective work, and are entitled to contributions.

MR. J. C. NAPIER, a successful and highly respected lawyer and banker of Nashville, Tenn., was recently offered the consulship to Bahai, Brazil, the post recently vacated by the Hon. Harry W. Furniss, now Minister to Haiti. Mr. Napier refused the appointment; he not only refused, but he spurned the thought. Why should he be exiled into Brazil at \$3,500, when he could adorn a position in the limelight, with intelligence and dignity, and even at an advanced price. Sure. If Mr. Napier is worth \$3,500 for a year's residence in Brazil, he is worth \$7,500 up here.

Seriously, this kind of behavior is revolutionary. Mr. Napier has set a precedent. We have no large fears, however, that there will be great confusion in its future application; it is merely a precedent—nothing more. There are but few men, white or black, strong enough, brave enough, even sensible enough, to decline a government job. Mr. Napier is about the first of our colored "fellow-citizens" to astound us in this way.

AT THIS writing some of the leaders of the colored people are warring over a name. What they need to war over is their place in the national life.

## The Negro in Business

BY BOOKER T. WASHINGTON

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SOME years ago, in the course of my journeys about the country, my attention was called to the considerable number of colored people engaged, usually in a small way, in some form of business. Many of these enterprises were insignificant, as far as the amount of business they did is concerned, and not all of them,—though it is said of the Negro of Africa that he is a natural-born trader,—showed any especial capacity in the men who conducted them. What was particularly interesting to me, in what I saw and learned in regard to these men, was the disposition they showed to try experiments, to learn by experience, and turn to account the obstacles they encountered.

It was to encourage the enterprise of these men, and to extend the influence they exerted in stimulating habits of thrift and industry, in the mass of the Negro people, that the National Business League was formed.

The records of this league show that, during the forty years since emancipation, men of the colored race have gone out into the wilderness to found towns; that they have raised capital and established banks among an impoverished people; that they have mastered trades, and founded upon them prosperous business enterprises; that in many other ways they have understood how to take advantage of their opportunities, and

directly or indirectly improve the condition and raise the standing of the people of their race in the communities in which they live.

One of the most interesting stories told at the recent meeting of the Business League in New York, was an account of the building of the little Negro town of Mound Bayou, Miss. Mound Bayou is situated near the center of the great Yazoo Delta, about midway between Memphis and Vicksburg, and twenty miles east of the Mississippi. The name is derived from a large mound, the relic of the pre-historic inhabitants of the country, situated at the junction of the two bayous which comprise an important part of the natural drainage system of that locality.

The founder of this town is Isaiah T. Montgomery, until the close of the war a trusted slave of Jefferson Davis, the President of the Confederacy.

On a Summer morning in July, eighteen years ago, Mr. Montgomery, accompanied by a surveyor, dropped from the south bound express train at a little cross-road saw mill. It was not yet day when they alighted from the train. After getting breakfast at the saw mill, they started up the railroad track. After a walk of nearly three miles, the surveyor stopped and said: "This is the land."

"I gazed North and South," said Mr. Montgomery, "along the railroad

track. On all sides, except where the railway had cut its way through the jungle, I was confronted by an impassible barrier of cane, standing twenty-five feet high, thickly intermingled with briars. We tramped up and down, looking for an entrance. Finally we found a hunter's trail, which had been kept open by wild beasts and wandering cattle. This led along the bank of the bayou, from which the locality took its name, and then came back to the railway. We went farther north, and found the woods somewhat more open. We tramped on thus all day. The shadows were falling, warning us that day was done, before we stood upon the spot now known as Mound Bayou.

" 'This will do,' I said to the surveyor, 'draw a plot of these lands, send one to the land office of the company, and make a duplicate for me. That will be notice that your task is finished, and mine is begun.' "

It was February, 1888, before the first settler moved in. About a month later ground was cleared for a small store and two dwellings. There were no lands available for cultivation. The new settlers began cutting and disposing of the timber. In 1890, the original survey of the town was made, embracing about twenty acres. A few years later it was regularly incorporated. At the present time the town embraces about seventy-five acres, regularly laid out, and has a population of four hundred, with a surrounding population of two thousand five hundred. Most of these farmers occupy their own farms. The community as a whole owns about thirty thousand acres, one-fourth of

which is under cultivation. A variety of crops are raised, and the bulk of the produce is cotton, of which about three thousand five hundred bales are exported annually.

The sixth annual report of the Mound Bayou Business League shows that there are forty business places in the town, employing an aggregate of ninety thousand dollars capital and doing a business of one hundred and seventy-five thousand dollars, to which must be added the post-office money order business. There are eleven public buildings, including two graded schools, and one public school and town hall building, altogether valued twenty thousand dollars. The merchants of the town are generally recruited from the thrifty farmer class, who, having cleared their farms, move into the town for business, social and educational advantages.

This is the story of one man who has gone back to the soil, not merely as a farmer, but as a business man, with a definite purpose of building up a community, and of gaining for himself and his people some of the advantages which this country, with its millions of acres of vacant land, offers to the pioneer, be he black or white, who has the courage and the enterprise to possess and plant the seeds of civilization upon them.

Wholly different, but quite as interesting, was the story of William Alexander, a contractor. Having worked in a store, Alexander says he was regarded in the community as "spoiled," and after he lost his place there, he found it difficult to get work elsewhere.

He did at last find a job, painting a barn. He knew nothing about paint-



ing. "I went to work on this barn," he said, "as though soul and body depended on it. I worked early and late. It would be hard to tell how many times I stood off and looked at my work on that barn and touched it up here and there, before I got courage to tell the men I had finished the job."

He succeeded so well, however, that this same man gave him the job of painting his house. That done, he recommended him to another white man who was building a house.

When he went to the architects to get a plan of the house, in order to bid on the job, they refused. The man who was erecting the house insisted, however, and the architects turned him over a blue print. The blue prints did not help him, because he did not understand them.

"I did not know what a plan or a specification meant, but I looked over the papers with a wise air and told the man I would do the work for one hundred and twenty dollars."

He lost money on this job, but he gained in experience and in reputation for honest work. He did not know enough about painting when he began to mix the colors, and other men would not help him. A white man who had left the trade came to his assistance, showed him how to mix the colors, and told him where he could get the literature that would tell him all he wanted to know. He gradually accumulated a little money and a good deal of experience. Finally he got the contract for two big jobs. One of them was the Capitol Theatre, which was awarded him over five white contractors.

"The completion of these jobs," he continues, "removed every barrier in my way. I am no longer regarded as a 'nigger contractor'; I am simply a contractor. I now work twelve men every working day of the year. My aggregate business for the year 1904 was twelve thousand one hundred and twenty-three dollars and fifty cents."

When Alexander started he was a tenant. To-day he owns his home and seven city lots besides. Aside from the contracting business, he is president of the Relief Joint Stock Grocery Company, a director and member of the Capitol City Savings Bank, and president of the State B. Y. P. U.

I have chosen to repeat here the stories of these two men, Isaiah T. Montgomery and William Alexander, not because they have been more successful than some others of my race, but because I see in them illustrations of the kind of pioneer work which Negro business men are doing and must continue to do, and because of the human interest of the stories they tell.

If I were asked to name the man of the Negro race who may be regarded at the present time as its most conspicuous business man, I would perhaps mention Junius G. Groves, of Edwardsville, Kansas, who is often referred to as the "Negro Potato King." Other men of my race have made more money than Mr. Groves. Not all of them have so well deserved as he the fortune he has gained, for Mr. Groves is a farmer and has not made his fortune at second hand, so to speak, but has wrested it directly from the soil. Mr. Groves is a full-blooded Negro, and was born a

slave in Green County, Kentucky, in 1859. Shortly after he and his parents obtained their freedom he began attending the public school in the neighborhood of his home. As he could be in his school only two or three months in the year, however, he did not get much book-learning. What he got was, however, enough to make him desire an education, and induced him to continue his studies after he left school. By the time he reached manhood he was able to read and write and had some knowledge of figures.

In 1879, when he was twenty years old, occurred what was known as the "Kansas Exodus." Young Groves was carried off with the tidal wave of westward immigration that swept so many helpless and penniless colored people into Kansas. When he reached Kansas Groves had just ninety cents in his pocket. With that amount he was better off than many others.

The sudden influx of the colored immigrants had made labor cheap, and Mr. Groves, only after considerable search, succeeded in finding employment as a farm hand at forty cents a day. At the end of three months, so faithfully did he perform his work, his wages had been increased to seventy-five cents a day. Out of this sum he was expected to pay his board and washing. By the end of the year he had saved enough money to go in search of what he hoped would be a better job. He traveled about for some time, and finally returned to the place where he first found employment. He had made such a favorable impression on his old employer that the latter offered to let

him have a portion of his farm to cultivate on shares. The conditions of the contract were that the employer should furnish nine acres of land, a team, seed and tools, and Groves should plant, cultivate and harvest the crop for one-third of what was made. This offer was gladly accepted, and Mr. Groves planted three acres in white potatoes, three in sweet potatoes, and three in water-melons.

Soon after getting the crop planted, Mr. Groves decided to marry. When he reached this decision he had but seventy-five cents in cash, and had to borrow enough more to satisfy the demands of the law. But he knew well the worth and common sense of the woman he was to marry. She was as poor in worldly goods as himself, but that did not discourage their plan to marry. Mr. and Mrs. Groves have told me, with a great deal of satisfaction, how they managed with much difficulty the day after their marriage to get a few yards of calico to make a changing suit for Mrs. Groves, so that she might begin work at once in the field by his side, where she has ever since, in life's vicissitudes, been his steady companion. During the whole season they worked with never-tiring energy, early and late, with the result that when the crop had been harvested and all debts paid they had cleared one hundred and twenty-five dollars. Of this sum they decided to invest fifty dollars in a lot in Kansas City, Kan. They paid twenty-five dollars for milch cow, and the remaining fifty dollars they kept to be used in making another crop. This was the way Mr. Groves started in business.

In 1884, as a result of the previous three years' labor, Mr. Groves had two thousand two hundred dollars to his credit in the local bank. With this he made the first payment on a farm of eighty acres of land near Edwardsville, in the great Kaw Valley, promising to pay the remaining fourteen hundred dollars at the end of the year. This they succeeded in doing, and continuing to prosper, they purchased in 1887 two small adjoining farms, for which they paid in cash. In 1889 they bought a fourth farm, and in 1896 a fifth.

Mr. Groves' business has grown to the extent that he has a private railroad track which leads from his shipping station to the main line of the Union Pacific Railroad, which runs through Edwardsville. They also own and operate a general merchaudise store, in which they carry a large stock of goods. They have several large orchards on their farm. In the apple orchard there are seven thousand trees, six years old, from which last year four car loads of apples were gathered. There are eighteen hundred trees in the peach orchard, seven hundred in the pear orchard and two hundred and fifty in the cherry orchard. They also grow extensively apricots and grapes.

But why is Mr. Groves called "The Negro Potato King?" Let me answer. Last year he produced upon his farm seventy-two thousand one hundred and fifty bushels of white potatoes, averaging two hundred and forty-five bushels to the acre. So far as reports show, this was twelve thousand one hundred and fifty bushels more than any other individual grower in the world produced.

And besides the potatoes raised on his own farm, Mr. Groves buys and ships potatoes on a large scale. Last year he bought from white growers in the Kaw Valley, and shipped away twenty-two cars of white potatoes. He also bought fourteen cars of fancy seed potatoes in North and South Dakota, which he sold to growers in the Kaw Valley, and in Oklahoma and the Indian Territory. Mr. Groves says that he ships potatoes and other farm products to nearly every portion of the United States and to Mexico and Canada.

He says that he has never found his color to be a hindrance to him in business. During the busy season, as many as fifty laborers, white and black, are employed on his farm. Besides their farming interests, Mr. and Mrs. Groves have large holdings in mine stocks in the Indian Territory and Mexico, as well as banking stock in their own state. They own four-fifths in the Kansas City Casket and Embalming Co. of Kansas City, Kansas.

Having prospered in a material way, they do not overlook the moral and spiritual side of life. They are both members of the church, as are also their older children. In fact, the little church near their home was organized by Mr. Groves and his wife, and they gave one thousand five hundred dollars for the erection of the church house. Mr. Groves drew the plans for the building, and drew the plans for construction.

At the recent meeting of the National Negro Business League in New York, Mr. Groves was asked how he was able to conduct so varied and large business



enterprises, when he had had no education as a business man.

"You have children, haven't you?" Mr. Groves replied.

"Yes," said the other. "Some of of them are grown up now."

"How do you manage your grown-up children?"

"Oh, I get along with them," replied his friend, laughing. "You see I have known them a long time."

"That's just the way with my business," said Mr. Groves. "I started in with it when it was a baby, and I've had a chance to get thoroughly acquainted with it as it grew up."

I cannot help feeling that there is a great deal of philosophy in these remarks of Mr. Groves. My observation has taught me that it is the man who learns to do the little things first, and do them well, who usually learns, later, to do the big things and do them easily.

It is men and women like Mr. Groves and his wife, who have gone back to the soil and started in life with no capital but the strength of their hands and the homely virtues of thrift, industry and perseverance, who are setting the models and making the traditions which the great mass of the people of my race must follow in order to live and succeed. These are the men and women who will some day be the "ancestors" of the Negro race in America.

One of the first things that was undertaken for the welfare of the freedmen, after emancipation, was the establishment at Washington of a bank. Hardly anything could have been more wisely devised for the benefit of the emancipated slaves at that time than

this bank, as it was conceived by the men who founded it. I do not desire to go into the history of that institution at this time, but merely to recall the fact that it failed, and the failure of that bank, under the circumstances, was one of the first big and bewildering experiences that the Negro race had of the significance and responsibilities of freedom.

The failure of the Negro bank was in no way the fault of the Negro people, but they suffered by it, and profited by the experience.

It was a great discouragement to Negro enterprise, but in making banking by Negroes more difficult, it made it more secure.

The Freedman's Bank was established under the auspices of the Government. It was intended to be a part of the work of the Freedmen's Bureau. The first bank to be established by Negro enterprise and with Negro capital was, I believe, "The True Reformer's Bank," of Richmond, Va.

It was knowledge of the success of this institution that suggested to some of the leading colored men of Birmingham, Alabama, that they establish an institution of their own in that city. It is of this latter bank, and not the former, that I desire to speak here, not because the story of one is more important, or has more intrinsic interest than the other, but merely because, in the reports that have been made of it to the Business League, some facts have been brought out that seem to me to throw considerable light on the conditions under which the Negro business man in the South labors, and because it

illustrates the sort of indirect influence which business is able to exert upon the colored population of a Southern city, when that business is honestly and ably conducted.

The difficulties the men who founded the Alabama Penny Savings Bank and Loan Association met were probably not exceptional. The method they took to overcome them will illustrate to what extent the Negro, who goes into business in the South, must be a pioneer. It was necessary in the first place to get together into the organization colored men, wherever they could be found, who had a reputation for honesty, and were possessed of some business ability.

One of these was a minister, who had been impressed with the necessity of founding a savings institution for Negroes, by observing the extent to which colored people were squandering their money for liquor. A second was a man who had been a bartender, and also knew something no doubt, of this failing. His reputation for honesty and business integrity, however, was known. A third had been financial agent for a time of a university for colored students. A fourth was a school teacher.

They had already rented a building and had announced that they would be ready to do business upon a certain day, when they discovered that, to incorporate it, it was necessary to have a charter, which involved a paid-in capital of twenty-five thousand dollars and twenty-five thousand more subscribed. As they had been able to get together no more than two thousand dollars this obstacle seemed insuperable, until they learned

that they could do business as a private concern.

In seeking for subscriptions they had to meet the statement that "Negroes can't run a bank; it has been tried by the Freedmen's Bank, presided over by Fred Douglass, and it failed." After the bank was organized and had begun to receive subscription, the president and cashier begun studying bookkeeping.

In order to gain confidence for the concern and encourage depositors, they went about the country on small lecturing tours, pointing out to the people of their race the importance of saving, suggesting methods by which savings could be made. The most natural argument was, of course, to point out the necessity of having a home. But as only those would feel that necessity who were observing their marriage and family relations, or who desired the welfare and education of their children, it became necessary for these men, seeking depositors for their bank, to devise means and methods for securing the general moral and material uplift of their people.

This bank has made itself successful by interesting a class of people not hitherto reached by the concerns conducted by white men, "thereby," the president's report puts it, "changing the wasteful expenditure of their money in such a way as to use it profitably for themselves and the good of the community."

It has had a peculiar advantage in dealing with colored people, because it has understood their needs and known how to meet them. "Our bank," con-

tinues the report to which I have referred, "is the agency through which a large class of worthy citizens can secure loans to assist them in legitimate enterprises. As a rule, the officers of banks conducted by persons of the other race are not well acquainted with the colored man who applies for a loan, and are, therefore, unable in most cases to accommodate him, while the colored banker knows his own people well, and is thus enabled to extend credit to them with almost accurate discrimination."

Ninety per cent. of the depositors in this bank, of which there are now ten thousand, in the opinion of Mr. Pettiford, never carried an account with any bank before the establishment of this institution. Over one thousand of them have purchased homes with the savings which have accumulated in this way. The work of this bank has brought it into the most friendly terms with the other banks conducted by white men. They recognize that, so far from being a competitor, the aggressive work of the Negro bank in stimulating a desire for saving and increasing the business enterprises of the town, has materially increased the number of their colored depositors.

In 1900, when the first meeting of the Business League was held in Boston, one of the stories told there was that of the Alabama Penny Savings Bank. "In this meeting," said the president, "reference was made through the press to our bank at Birmingham, and as a result a great many inquiries were received from colored persons in a number of cities in the South seeking information concerning the establishment of

banking institutions." Since that time no less than fourteen new banks have been established.

In conclusion it is perhaps not out of place to point out that these stories, which I have repeated pretty much as they were told in the meetings of the Business League, or as I have myself learned them from the men whom they most concern, seem to me to have one especial interest: they are illustrations from different parts of the country, and different fields of endeavor, of the constructive work of the Negro race.

The work that masses of men can do, under the influences that conflict breeds, is usually one of destruction merely. It clears the ground, but it puts no building on the space that it has cleared.

Afterwards come the silent and beneficent forces of peace and the slow work of reconstruction. This is not the task of masses of men, laboring under the excitement of party strife or racial animosities. The work of construction is the task of individual men, laboring in patience and in silence, by trial and experiment, to bring something new and useful into existence, getting as their share some of the comforts and good will that their work has wrought.

What these typical stories mean is, in my opinion, simply this: whatever special difficulties the Negro has to face, whatever obstacles race prejudice or his own history may place in his way, the Negro, under freedom, has the right to work, at least in the South, and work for the best things the world offers.

He has the opportunity to make himself useful and to share the benefits that



his genius and his labor confers on those around him. That is, it seems to me, what emancipation means, in practice, to the Negro. That is, after all, nearly all that it could mean.

It is not possible by proclamation to wipe out the history of three hundred years, nor to change by statute the

habits and customs that have grown up in that time. Emancipation has cleared the ground, it is now for the Negro people to build on the space that is clear. To do this they want the protection of the law, but they want also the assistance and good will of their neighbors.

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### Young Women's Christian Association of Brooklyn--Lexington Avenue Branch

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**M**ORE and more the various organizations established for the mental stimulation and moral strengthening of young men and women are becoming practical. They are leaving abstract discussions to take care of themselves, for abstract discussions have never solved any kind of problem, and are coming to see that an organization, like an individual, can help no one except by teaching such a person how to help himself. The Young Men's Christian Association long ago begun to face the question of the regeneration of men by using practical methods. The Young Women's Christian Association, an ambitious second, is following in the wake.

Recently there was established in Lexington avenue, in Brooklyn, a branch of the Y. W. C. A. As the public understands it, this association, as many have accused, was not set apart for colored women. If it were, we should be opposed to it, because such incriminations do not accord with the genius of American life. The Branch, under the direc-

tion of Mrs. M. E. Haynes, is doing much real, helpful work, and fills a large place in the economic life of the majority of its members. The membership is growing daily; the association is daily growing in the confidence of the people in whose midst it is planted; growing because it offers practical help to its members. An idea of its usefulness may be gained from the reading of a course of study planned for the season:

#### DEPARTMENT OF HOUSEHOLD TRAINING.

This Department offers a course of instruction, with board and rooms, to young women over fifteen years of age, of good moral character, self-supporting, or intending to become so, who wish a thorough preparation for household work.

Students are admitted to this school only upon conditions signed by themselves, or those responsible, that they will remain until the completion of whatever course they undertake. As skilled labor is in demand, for which

good wages are paid, and the training in these various courses will increase the wage-earning ability of the student, this will be considered a loan, for which, after completing the course and employment is secured, a return to the Association of a stated sum, which may be paid in installments, will be required.

If they leave before the expiration of the course entered upon, they are to be charged at the rate of two dollars (\$2.00) per week from the time of admission to that of leaving, except satisfactory reasons are given for discontinuance. They must also agree to fill positions in the line for which they have received training for at least one year after leaving the school.

Employers entering their household helpers to be instructed in any of these courses will be charged a fee according to schedule of Branch classes.

Students entering for special classes must become associate members of the Association.

#### COOKING AND CARE OF KITCHEN.

Making and keeping of fire; care of stove, refrigerator, care of cupboards, floors, floor coverings and wood work; cleaning and care of sink, faucets, waste pipe and traps, ice box; dish washing; use of cleaning materials, as soda, brick dust, etc.; care of kitchen utensils, dish towels and cloths; disposal of garbage and care of receptacles.

Cooking of cereals, vegetables, eggs, soups, meats and fish, sauces, preparation of "left over" foods; batters and doughs, bread and cake making, beverages, croquettes, souffles, desserts; frozen dishes, canning, jelly making,

pickling and preserving, simple (invalid) cooking, marketing.

#### WAITRESS COURSE.

Intelligent care of dining room, table laying and waiting, cleaning of brasses and silverware, care and careful washing of glass and china, mending of table linen, making of salads, preparation of picnic lunches, packing lunch baskets.

#### LAUNDRY COURSE.

Talks on hard and soft water, soaps, bluing, starch, removal of stains, laundering of table linen, bed and body linen, shirts, collars, woolen underwear, silks, laces, embroideries, clear starching.

#### HOUSEMAID'S COURSE.

General care of rooms: sweeping, dusting, cleaning, window washing, proper treatment of floors and woodwork, of marbles and tiling, care of bedrooms, with bed-making and airing; care of toilet crockery, care of lamps and stoves, waiting on door.

#### GENERAL HOUSEWORK COURSE.

Six months' training in the above courses.

#### MATRON'S COURSE.

General care of kitchen and dining room, marketing, sewing, home nursing.

#### SEAMSTRESS' COURSE.

White sewing, dressmaker's training, children's dressmaking, mending.

#### LADIES' MAID COURSE.

Sewing, packing, care of clothing.

#### NURSE MAID'S COURSE.

The care and amusement of children, food, serving of meals, clothing, sewing, emergencies.

## HOME NURSING COURSE.

This course consists of lessons in Anatomy and Physiology, the care of the invalid and invalid's room, as bed making, lifting and moving helpless patients, registration of pulse, respiration and temperature, with use of clinical thermometer, bathing of invalids, giving of food and medicine, making and applying poultices, plasters and fomentations, and cooking for invalids.

Other instruction is included which fits a woman to be useful in a sick room and to follow intelligently the instructions of a physician. Talks on Hygiene, intelligent and proper care of the body. Students in each of the courses will be required to take lessons in Reading and Spelling, Penmanship, Letter-writing and Arithmetic.

Students not residents at the Branch who enter for Household Training will be charged at the rate of \$2.00 a month.

## COVAH UP YOUR HEAD TIGHT, HONEY

By WILL H. HENDRICKSON

DE snow am jes' a fallin', an it's gittin' mighty col',  
 Covah up your head tight, honey;  
 De house am jes' a-shakin' lak he gittin' awfu' ol',  
 Covah up your head tight, honey;  
 De win' is jes' a-singin' in de ol' fiah-place,  
 An' he's gwine 'roun' de conahs lak he's in a race,  
 So yo' bettah quit a-blinkin' an' hide yo' face,  
 Covah up your head tight, honey.

DE owl down in de jungle am a-keepin' mighty still,  
 Covah up your head tight, honey;  
 De 'possum in de sycamore is 'bout to hab a chill,  
 Covah up your head tight, honey;  
 De raccoon am a-ramblin' t'rough the lonely wood,  
 I t'ink he'd fin' some shelter if he only c'u'd,  
 'Cause I know dis storm not feelin' so very good,  
 Covah up your head tight, honey.

DE goblin am a-runnin' fo' to fin' a place to stay,  
 Covah up your head tight, honey;  
 De buggah bear is hidin' jes' outside do do',  
 An' he's watchin' fo' de bad dat lives hear, sho',  
 But he ain't a-gwine to git him if he's bad no mo',  
 Covah up your head tight, honey.





PHILIP A. PAYTON, JR.,  
President and General Manager of the Afro-American Realty Company.

## Growth of the Afro-American Realty Company

**T**HE Afro-American Realty Company, the most widely advertised corporation under the direction and control of colored men, has recently issued an annual report, the first since its organization. It will be recalled that not many months ago Roscoe C. Simmons, in an extended article published in *THE COLORED AMERICAN MAGAZINE*, sought to point out the urgent need of just such a corporation as the Afro American Realty, and, basing his opinion upon the strides the Company had made within one year, predicted for it a high place in the general life of the Afro-American people. "When the Afro-American element," wrote Mr. Simmons, "when the Afro-American element thoroughly understand the aims and workings of the Company (Afro-American Realty) I believe they will support it." Time has proved that this belief was well founded. For during the past nine months the Company has had a new growth, a growth in the confidence of the people, not only in greater New York, but of all the Republic; a growth attested by the rapidity of the increase in its stock sale. Such has been justified in the management and achievement of the Company, which continually proves its usefulness, timeliness and capability.

The annual report we have before us should be gratifying to the supporters of the Company, and the colored people as a whole, for it discloses an unusual able administration of funds entrusted to it, and points out minutely both its



MEYERS BUILDING,  
Maiden Lane, New York. Home of the Afro-American Realty Company.

present status and future possibility. More than this, in the thoroughness and intelligence of the report it sets a standard for other fiduciary institutions controlled by men of color.

Of a capital stock of \$500,000, \$67,786 90 has been subscribed. The Company has investments in New York real estate to the extent of \$181,952.68. The net sum of such investments amounts to \$56,952. It appears that there is some one connected with the institution who has knowledge of the real estate conditions of New York City; few companies, manned by whom you

please, can present a more satisfactory account of the workings of sixty-seven thousand dollars, especially when such sum is let loose in the great flood of money daily sweeping through New York.

In a note addressed to the stockhold-

"The Company has at present a gross income of \$45,000 per year for rentals; the direct expenses of lease rents, taxes, interest and repairs is \$35,400, leaving a gross profit of \$9,600 per year. The annual expenses are \$5,500, leaving earnings at present of \$4,100 per year, or about 6 per cent. on the outstanding stock.

"We cannot count upon paying this dividend



F. STUART-ARMAND,

Vice President of the Afro-American Realty Company.

ers of the company, and signed by the President, Philip A. Payton, Jr., and the Secretary and Treasurer, Fred. R. Moore, we find the following full, and we should say, satisfactory, explanation of the investment, earnings and management of the affairs of the company:

during the current year, as there are some \$7,000 of preliminary and promotion expenses connected with launching the Company, which it is the policy of the Board to write off say, in four years, against the profits, which will leave our net earnings of the current year, say, 3 per cent.

"However, with a net income in excess of



\$300 per month, the Company has already demonstrated that it can earn good dividends on the capital invested. This, without counting the increment of value of the properties owned by the Company, which is carried at cost, and which is steadily increasing in value.

Seven thousand dollars for "preliminary and promotion expenses" is, indeed, a small amount. This is an age

consider themselves ably represented when their officers can secure fifty thousand dollars worth of advertising for six thousand. Of the hundreds of large corporations in New York none has been able to do this.

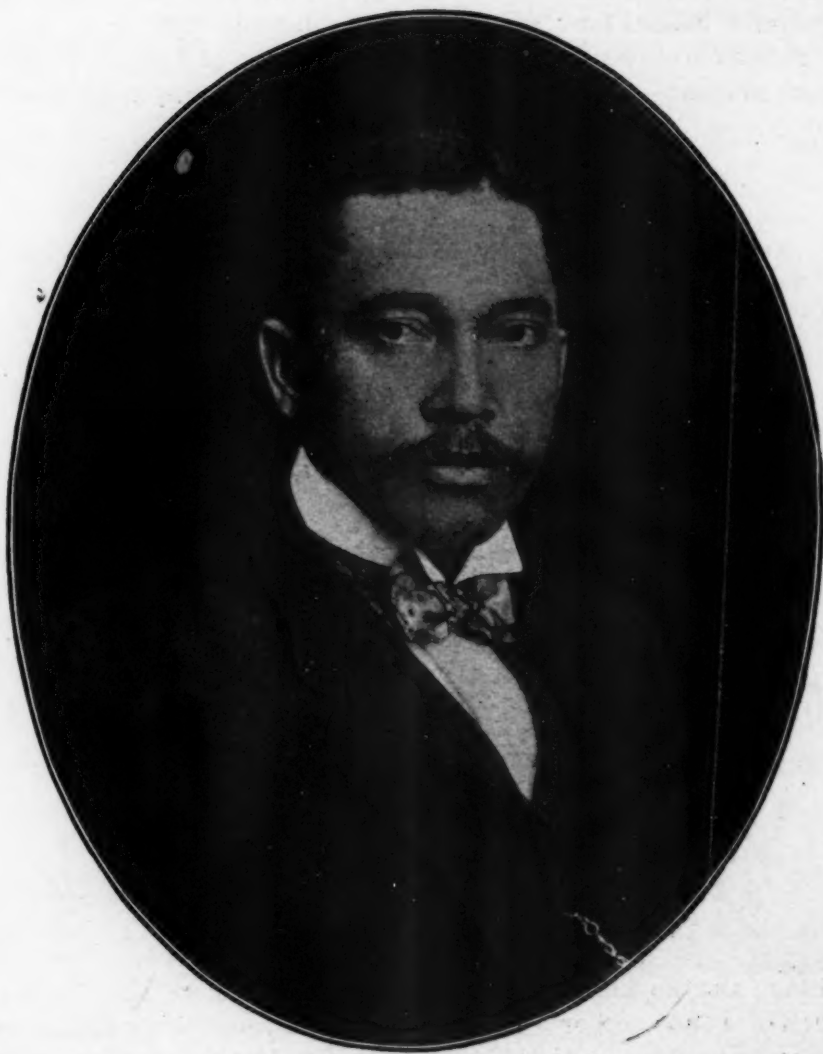
The report of the General Manager, Philip A. Payton, Jr., to the Board of



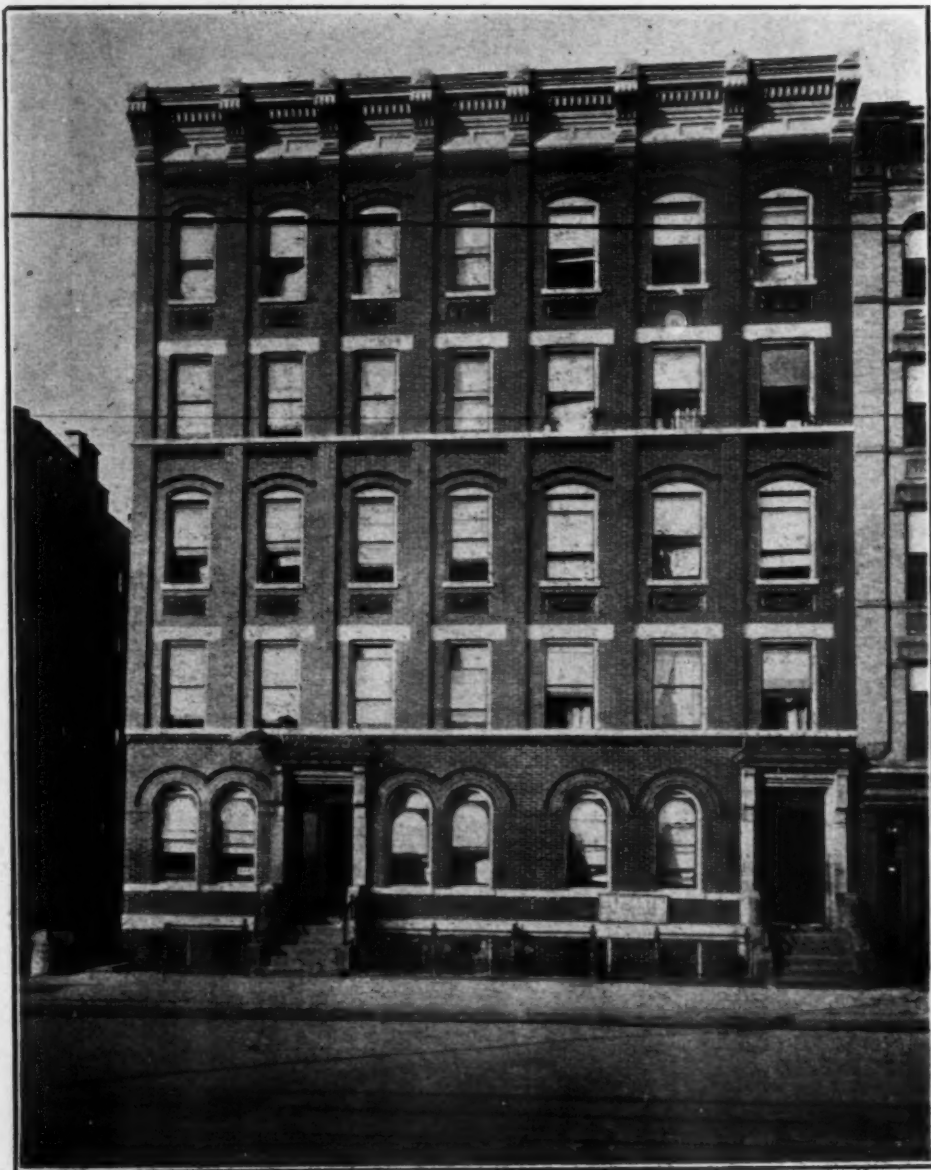
FRED R. MOORE,  
Sec'y-Treasurer of the Afro-American Realty Company.

of advertising, and no kind of a business, be such of a \$500,000 or a \$5,000 capital, can make headway in New York without a continuous recital of its home, its achievements, its aims. The Afro-American Realty Company is nothing less than a giant undertaking. It must be constantly advertised. The stockholders, in the light of results, should

Directors is a more specific, and at the same time convincing statement, of efforts put forward and the results obtained since the stock was offered. It appears that no one could read Mr. Payton's report without appreciating the moral service rendered by the institution, as distinct from the material service; for the Company has aggres-



WILFORD H. SMITH.  
Attorney for the Afro-American Realty Company.



30-32 WEST 135TH STREET. OWNED BY THE COMPANY.

sively fought for more and better houses for the Negro tenantry of New York; and such houses as it has secured are in neighborhoods respectable and desirable. Mr. Payton very happily refers to the "thirteen New York City apart-

ment houses" valued at \$470,000 under control of the Realty Company. There is no apparent reason why these houses, and more, should not be owned and controlled by the Company. The early ownership of this and additional prop-



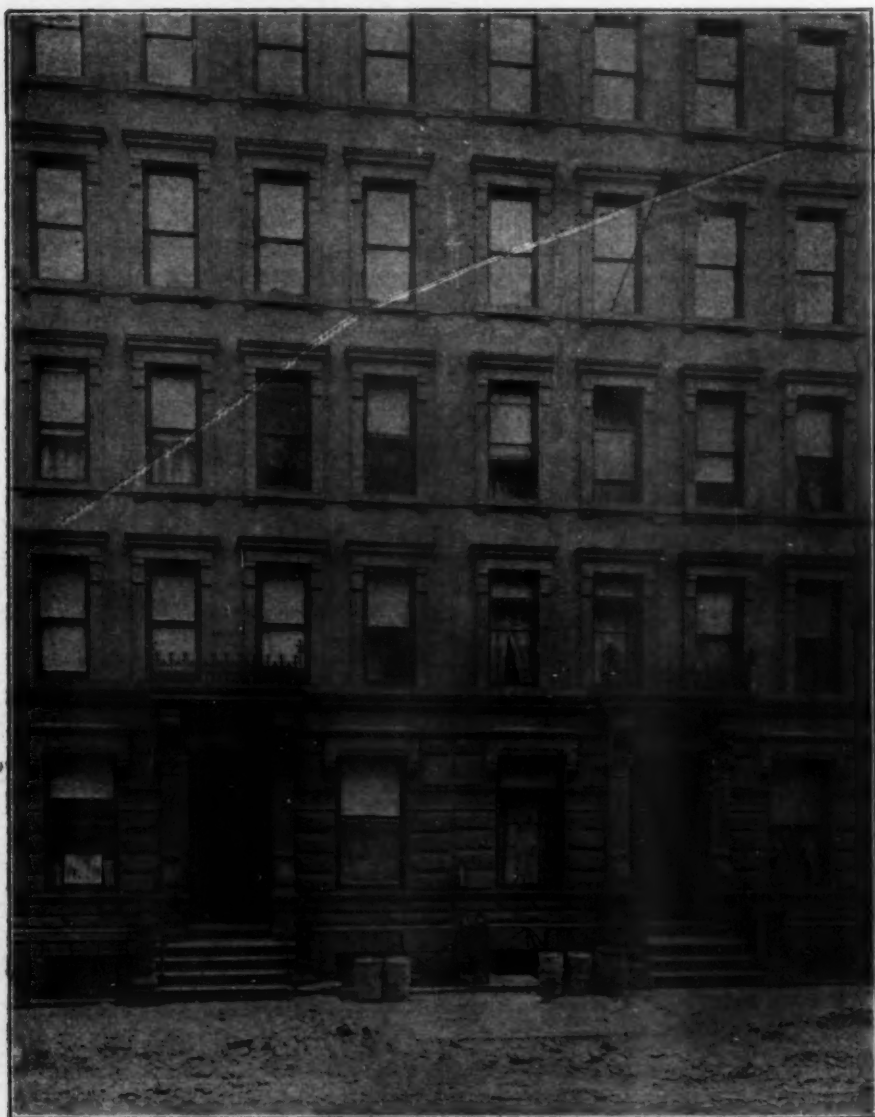


63-67 WEST 134TH STREET. OWNED BY THE COMPANY.

erties will, of course, depend upon the support of the one people upon whom, unfortunately it appears, the Company is calling for moneys and moral assis-

tance. Mr. Payton says:

"This Company has as its principal object the better housing of the Negro tenant class in New York City. As a result of its operations



57-59 WEST 98TH STREET. OWNED BY THE COMPANY.



330, 332, 334, 336, 338 WEST 59TH STREET. CONTROLLED UNDER LEASE.



up to June 1st, 1905, it can point to the control of thirteen New York City apartment houses, in respectable localities, valued at over \$470,000, and accommodating one hundred and forty-six families. Six of these the Company

ness, in connection with procuring a charter, advertising, securing subscriptions, and the general launching of the Company, have been kept down to the remarkably low figure of \$5,280.49, which it is proposed to pro rate



EMMETT J. SCOTT, DIRECTOR.

owns, and the other seven it holds under long leases. These houses show an annual gross rental of \$45,000. This fact alone will tend to show the great possibilities in the way of dividends for our stockholders.

The initial expenses of the first year's busi-

ness against the income of the next four years. This is very moderate in view of the showing we have been able to make to the public."

The showing made to the public is quite sufficient for the public. The

public is not in need of an exhibition. The showing the Company ought always to make should be to the shareholders. It is a pleasure to testify to

vicious opposition ever since incorporation and such opposition has never been founded upon any just grounds of complaints either as to the management of



JAMES C. THOMAS, DIRECTOR.

the disposition of the officers to keep those who have invested money with it, in direct touch with all of its affairs, its gains and its losses.

The Company has met stubborn and

its affairs, or the purpose of its officers; the management has been scrupulously honest; their purpose, as we have before stated, is high and fundamentally beneficent. The accusations aimed at



REV. DR. W. H. BROOKS, DIRECTOR.

the Company are traceable on the one hand to the somewhat natural jealousy of successful conduct of affairs, and on the other hand, to the rumor which early got abroad, that the Company increased the rent of every house over which it got control. It is well to let the Company make its own defense. Says the report:

"We have been accused of raising the rents of properties acquired by us. This, if true, from a purely business point of view would be a recommendation of the Company, as it goes without saying the greater the earnings or income, the greater the dividends; as a matter of fact, such is not the case, as a fair and impartial investigation will show; (and we give you the opportunity of investigating).

We think that all will concede that if the Company buys or leases a dilapidated house or flat, and spends necessary money to put the property in tenantable condition, that it is entitled to a fair return on the money so invested. Then, too, the Company owes it to its stockholders in its operations to rent its properties to the best possible advantage. It is commonly said that colored people pay more rent for the same accommodations than do white people. Assuming this to be a fact, we promise you that when the \$500,000 worth of stock of this Company is all subscribed to, it will not longer be possible to truthfully say this. It is the ultimate intention of this Company, realizing and recognizing the fact that our people in this city do not have the same opportunities for making money as do white people, to rent its properties as low as is consistent with keeping them in good repair and on a fair earning basis."



JAMES E. GARNER, DIRECTOR.



Good. The report narrows down to this: "We don't raise rents. We ought to raise rents. We would be justified from the standpoint of business sagacity if we should raise rents." It is to be hoped that the Company will not allow itself to become embarrassed by the op-

returns from such investments. The Realty Company has not only opened up a way for colored men to invest their moneys through their like in the very surest investments in the Republic—New York real estate—but it has done for the New York Afro-Americans what



BARRON WILKINS, DIRECTOR.

position of habitual and professional opposers. If it can increase its income by a legitimate and justifiable advance in the rental of its properties, a reasonable advance of course, it owes such a step to those who have large sums invested, and who, while appreciating the moral mission of the corporation, expect some

they were individually unable to do for themselves. It has a mission. It is a safe financial proposition, capable of developing into one of the most powerful of New York corporations. Will it develop into such?

The officers of the Afro-American Realty Company are men of the highest



J. H. BRUCE, DIRECTOR.

integrity, standing in the forefront of the citizens of the metropolis; men of character, of success in their each avocation, of proved ability. The President, Philip A. Payton, Jr., is the most successful of New York Afro American business men. A real estate dealer, he enjoys one of the largest clienteles in the greater city. His success is one of the romances of New York. Beginning six years ago upon a capital of twenty-five dollars, today he enjoys the supreme confidence of the heaviest real estate investors in New York, and occupies a unique position in the business life of the community. Mr. Payton is considered a leading authority on real estate investments.

The Vice President, F. Stuart Armand, is a business man of large and wide experiences. He came to New York from Texas several years ago, and

immediately took a place in the front rank of the progressive element of New York's Afro-American population. He owns valuable property in the city, and is able, successful and reliable, having conducted his private business with conspicuous ability and to profit.

The Secretary and Treasurer, Fred. R. Moore, hardly needs a presentation, let alone an introduction, to the public. Mr. Moore is President of the oldest fiduciary institution in New York State under the distinct control of Afro-American people. He is the publisher and editor of *THE COLORED AMERICAN MAGAZINE*, and is identified with every local and national movement having to do with the advancement of the colored people. He is the Recording Secretary and National Organizer of the National Negro Business League. His standing



WILLIAM TEN EYCK, DIRECTOR

as a business man has long ago been established.

The Attorney of the Company, Wilford H. Smith, is doubtless the most widely known lawyer of African extraction in the Republic. At the New York bar he is highly respected for ability, integrity and learning. His success, flattering as it may be, has not been obtained at the expense of honor, for his scrupulousness is a part of his career. The legal end of the affairs of such a corporation as the Afro-American Realty could not be entrusted to abler or more experienced hands.

The Board of Directors is composed of men prominent in every sphere of New York life, men who are capable of handling the affairs of a corporation because they have successfully handled their own.

Jas. C. Thomas owns the second largest undertaking business in the greater city, and preceded Mr. Payton as President

of the Realty Company. James E. Garner is a successful house-cleaning contractor of twenty years' standing. Mr. Garner is known as a man of sterling character. He was the first Secretary and Treasurer of the Company. Emmett J. Scott is the most prominent of the younger men among the Afro-American people. He is the

Secretary of the Tuskegee Institute, Corresponding Secretary of the National Negro Business League, a man of wide accomplishments and experience. The Rev. Dr. W. H. Brooks is pastor of St. Mark's M. E. Church, New York City and is the most universally beloved publicist in the city, of influence and integrity. Barron Wilkins is a business man of wide experience. The remaining members of the Board are equally as well known, and stand out as representative citizens.

The Company now controls eighteen houses, six of which it



HENRY C. PARKER, GENERAL AGENT.



owns; twelve are under lease. The gross rental from these properties amounts to something like \$62,000. Their value, conservatively, is \$700,000. If the capital of the Company is early subscribed it may be plainly seen that the Company could be able shortly to own properties now under lease, and by judicious investments increase its holdings and income on every hand.

It would hardly be just to speak of the



ROBERT J. ATWELL, HEAD BOOKKEEPER.

officers of this Company without mentioning the splendid services rendered by the General Agent, Henry C. Parker; without such service the Company could hardly refer to the disposition of so large a block of its stock in so short a time. Mr. Parker entered the Company as one of its agents. He compelled the promotions that have come to him by diligence and by accomplishing for the Company that that



MISS MAYBELLE MCADOO,  
Chief Stenographer.



MISS CARRIE DENT,  
Stenographer.

was accomplished for it by no other officer. Mr. Parker enjoys the confidence of the New York public to a remarkable degree, and his connection with the Company may be included in its assets.

The Company may develop into the great central financial institution of the American colored people, and around it there may grow a chain of business houses of all descriptions. Such development will, of course, depend, in the last analysis, upon the management of the Company in its present shape; if the Company measure to the opportunity unquestionably; before it, its development and usefulness will prove illimitable. The trial of the Realty Company is the trial of the New York Afro-American; the outcome of such trial will be recorded under the Afro-American's

name. Its failure, then, to make a permanent place in the life of the city, then the nation, would be in a powerful proportion, the failure of the Afro-American people. On the other hand, the Company cannot make such a fight as it would like to make, and as must be fought, unless those for whom it was founded, rally resolutely to its support. This will not be done unless the Company persists in swimming, head up, through opposition, non-support, and doubt. The men who are behind the Company are men who have never failed.

This report should be widely circulated, not only among New York Afro-Americans, but among all classes of citizens everywhere. It tells a good story, tells it in figures, and figures do not pervert the truth.

## A SIGH FOR REST

By ALICE H. CUNNINGHAM

WORLD-TIRED, I trudge my onward way  
O'er the same drear path from day to day;  
There seems no hope, like some guiding star,  
To shine down upon me from afar.

Man-tired, I long for a forest wild  
Where Nature and I may roam, undefiled  
By humans and their doubts and woes—  
For some glad spot where the river flows.

Gold-tired—and oh! for some happy land  
Where you're paid for a deed by a friendly hand  
Where glitter and gold are mere paltry things  
And gold and gain are not worshipped as kings.

Life-tired, I long for the restful end,  
But my soul still under its load must bend;  
Death holds aloft, he will not come nigh,  
Though I crave and pray for the right to die.

## An Innocent Criminal

BY OSCEOLA MADDEN

“**D**O YOU think they mean to take him out and lynch him, Carroll?”

As Doctor Widrow asked the question he stepped upon the sheriff's porch, and dropping on a bench, began to mop his perspiring brow.

“Yes, sir, I believe they're going to string him up to-night. Sure's gun's iron, I believe they'll do it, and I am sorry for it. I ain't got no sympathy for Felix. If the black scoundrel done it he should swing for it, but by law, not lynching. Not by lynching.”

“What do you mean by 'if he did it,' Carroll?” questioned the physician. “You know there can be no doubt about his guilt, for Peters and I saw him slip through Major Cunningham's fence, right behind the barn, just a minute or so before the fire, and he crossed the street and tried to sneak off without being recognized. Although I have not the slightest doubt of his guilt don't think he deserves to be put to death for it, either by the mob or by law. Ten years at hard labor would fit a case like this much better than hanging.”

“Well I don't know about that, Doc. You see Felix hasn't got a good name 'round here. Just last year, you know, he most killed a white man in that row up near Judge Clifford's place, and there wasn't nothing ever done to him about it, and that fact seems to have made him worse than ever.”

“That's true enough, but you must remember it was shown at the trial that the man assaulted Felix first—got out of his buggy and lashed him with a whip. I'm not trying to give him a character, but we must give the devil his dues.”

“I ain't denying he had provocation, Doc, but Felix is black and there is no call for him to beat up a white man the way he done. Now in this here case there ain't going to be any get off for him. He's committed a crime and is going to be punished, the only thing's worrying me being that it's to be done by a mob instead of the law. And say, Doc, it will hurt the county like the devil. It will set this here place back ten years, not to speak of my record of letting a prisoner be got away from me by a mob.”

“But man, surely as sheriff you can get enough good men right here to help you uphold the law. Swear in a lot of deputies with shot guns and some back-bone and show that you mean business. It is too late now to get troops from anywhere, even if the Governor would send them, but you can take ten men with shot guns and stand off any sort of a mob if you show them you mean business and will shoot if necessary.”

“No, Doc,” replied the officer sorrowfully, shaking his head. “I believe in upholding the law as much as anybody, and in protecting my prisoners, too, but I ain't going to shoot down a

lot of white men to save a nigger who burnt down a barn and five thousand dollars worth of live stock, just for spite. No, sir. I am going to do my duty and try to protect him, but I'm not going to have a heap of men killed then see him lynched anyway. But after all, I don't really know about it. I don't know about it."

The sheriff got up from his seat and paced the little porch much troubled in mind.

"Don't know about what?"

"Whether Felix sure enough done it." He paused in front of the physician and taking his unlighted pipe from his mouth looked down at the doctor gravely.

"You know, Doc, they've got the lockup picketed so's he can't be slipped away, and awhile ago I sent the constable home to dinner while I went inside and talked to Felix. He knows they are going to take him out and kill him tonight, but he ain't lost his nerve and he swore before Almighty God that he never done it. He said that he didn't expect it to save him but swore that when he went to work for Major Cunningham yesterday morning he put his coat and shoes in the barn, and when they had the quarrel the Major would not let him get his things and ordered him off the place instantly. Now Felix declares—and he don't seem like a man lying—he says that last evening when you all saw him he had gone to the barn to slip in quietly and get his things, but when he reached it from the back he saw a light inside and heard someone talking, which scared him so he left at once, and that he knew no more about

who started the fire than I did. Of course he may hope to save himself yet, but I almost half-believe he didn't do it. But all the same that won't save him none."

Felix Tims, the prisoner, was in the rear room of the village lockup and Mayor's office, in charge of the constable, while on the outside the number of men slowly increased, waiting for the night to come and in a degree cover the murder they proposed to do.

After dark the sheriff and the county judge, the latter hastily summoned from his home, begged the mob to disperse, the judge promising to call an extra session of court and if the man was found guilty to give him the limit of the law. The appeal was of no avail and disappearing for a moment the sheriff came out and announced that he had taken the handcuffs from the prisoner's wrists and told him to fight for his life.

This statement was met with jeers and curses and with a rush stormed the little frame structure. Judge and sheriff were swept aside and the door was quickly crushed in, to show the colored man with a heavy club upraised to brain the first man who entered.

For an instance there was a halt and cries of "Shoot him! Shoot the nigger!" Pistols were aimed at his head when a buggy dashed up and a man shouted excitedly to the crowd to halt.

"What's the trouble?" asked a man, while several with lanterns crowded around the vehicle.

"It's Major Cunningham. Let's see what he wants."

"What's the matter, Major?"

"Stop! Stop what you are doing



this instant!" he cried to the crowd.

"Felix Timms is innocent. I have the person who set fire to my barn here in the buggy with me."

Again the lanterns were raised only to show the Major flushed with excitement and his hurry, and his little ten year old daughter, dazed at the unusual scene, pressing close to her father's side.

"Tell them about it, pet," he called to the child, but the noise and confusion were too much and she only shrank closer to him.

"Listen to me, men. I just learned a few minutes ago how the fire started. Yesterday my children were playing in the barn and at bed time when the little girl looked for her dolly it could not be found anywhere, and remembered she had left it in the barn, without telling any one her intentions she got matches from the kitchen and going alone to the barn recovered her charge and was

happy. As some of you may know I usually kept my hay and straw in bales at the carriage end of the building, and as that is where the children were playing I have no doubt that Marjorie dropped a lighted match in the hay and started the blaze. I believe there is now no question that Felix gave the true reason for his presence at the barn last night and am sure I now have the real culprit." He hugged the child to him and turned his horse around.

"Good night, gentlemen."

The crowd stood speechless at the turn affairs had taken. The sheriff spoke up fiercely:

"You doggoned, good-for-nothing set a fool law breakers! You come around here to lynch an innocent man and busted the lockup all to smash. You've done fifty dollars worth of damage. Now who's going to pay for it?"

Not a man answered him.

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## Past, Present and Future Glimpses of the Negro

BY DR. M. A. MAJORS

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**I**T HAS been the opinion of many writers and speakers that the colored people talk too much about themselves, write too much, and attract too much attention, when it would otherwise appear that meanwhile they are leaving too much of the world's work undone, or at least they are not doing their part of it. It does appear somewhat in that light, but let us see: if a colored man does a very gracious act too little,

if anything, is said; if he does some very malicious act, it is charged up to the entire race, and hence the individuals of the race are constantly excusing themselves and their respectable fellows, setting up in a way the surest method of allowing praise or condemnation to fall where it belongs. The colored man is denied certain rights, refused accommodation in various ways, when he has money to pay for comforts and con-

veniences. He is put to all manner of trouble when he has the courage to insist upon being treated as a man. Having his feelings ruffled, when others of different color pass on into the enjoyment of God-given rights, when in the scale of worth the colored man is the gentleman and the fellow of another hue is often utterly unworthy and with no passport except his epidermis outweighs the darker brother, regardless of his status, in the light of decency and respectability. Such, however, is the farcical strife to which the American stands committed.

The necessity of organization among any people was never more apparent than among the Negroes of the United States to-day. In an age so fraught by propagandas, trusts, creeds and dogmas, and in a country where much more of the rights, privileges and immunities are enjoyed by another race, or races, to the disadvantage and almost utter exclusion of the colored race it would give salutation or seem to lend approval to the oft repeated charges of incapacity and the debasing effects of civilization did not the colored people concentrate their national energy to save themselves. We speak of least resistance, which in a great measure falls to the happy lot of the white race, as if it had been begged, bartered or stolen or bargained for at auction to the highest bidder. It is a mistaken notion among many. The white race is great, because its resolution is great, and because behind the arrow of success the white man pulls the bow of great effort. His determination to carry forward great projects seems to some the maddest folly, and

thus colored people continue to retire early, sleep late, and reckon time in the calculation as so much fun, a good time. To attempt to wrest from the white man an hour of daylight forces into the equation dollars and cents. The colored people will not be regarded seriously, nor fully protected or clothed with all their inalienable rights until as a race they imitate the great white race in every virtue it possesses. Wallstreet is the money god of the American government, and its ebb and flow chronicles the pulse beat to every human ambition and aspiration.

Rockefeller and Carnegie are pensioning the aged, giving eleemosynary institutions for the lame and decrepid, and building libraries and colleges for the higher thought of the world, and the colored people are so blinded by their narrow contemptibleness, that instead of taking a firm stand for all race effort to strengthen their very foundation, they are scattered and divided like so many sheep; some believing in one who is doing things, to the disregard of another who is doing things, each building to accomplish the same ends. The American colored man has gone astray contending among themselves as to methods.

This is a new people, and like new metal it needs possibly the admixture of some alloy in the chemical laboratory of nations. Our strength has only been tried on the battle field of patriotic heroism. Nothing has touched us. We must begin to give recognition to ambition and aspiration, and prove able to reward merit, if any amongst us become meritorious.

A year ago a young Afro American woman was invited to Germany to play in the official German orchestra before the Emperor, because of her exceedingly great talent on the piano. How ordinary such high distinction seems to appear to colored people. Such an honor would have made any white woman famous for all time. Thus it happens that while such incidents in the racial life attract the attention of the Associated Press, the colored leaders are disputing over Dr. Booker T. Washington, Williams and Walker, Azalia Hackley, Selika, Black Patti, W. E. B. DuBois, Scarborough, Bowen, Kelly Miller and Ellis, the exciting millionaire. The Afro-Americans are solvers of problems and know the A, B, C of resolutions and can say them backwards.

The Afro-Americans are too numerous and too strong to ask anything of anybody. It ought to be so that when they want anything reasonable in the national life that such shall be forthcoming, because there are ten millions demanding such. And if this people had national organizations to solve national problems their troubles, in so far as governmental affairs are concerned, would very soon cease. Ten million people can start or stop anything that is inimical to the public welfare. Those people who profess to be anarchists are not denied as much as the American Negro is denied; and the enunciation of their principles have less reason, less logic, and their appeal carries forward the idea of the white man's determination to contest every inch in the securement of his rights.

The only feature illogical in the contention of the Negro is lack of unity. He needs determination in his blood, and the capacity to appreciate the value of victory accruing from united effort.

The blacks of Hayti, under Toussaint L'Ouverture, while yet smarting under the lash of the slave driver's whip, set such an example in throwing off the yoke of their tyranny that it would be well for the American Negro, after forty years of freedom, to imitate. And under that gallant, intrepid general, Dessalines, they forced into the unwilling ears of the world the splendor of their eloquence when he said to the generals of France: "Pile up your deeds of ruthless violence, dig at the feet of every black a grave so deep that the odor of his stinking carcass can not spoil the breath of heaven, mow down his ranks, bind him as the reaper binds his sheathes, make every stone a headstone that marks a grave; yea, let every blade of grass mature in the rotteness of their black manes, aye, use torch and treachery, aye, use stealth and perfidy, and bring your basest means to gain your basest ends, and then pause ere the combat is over. Oh! France, go count thy victories. I, I, Dessalines, will count thy dead!"

The American Negro feels the sad loss of its Douglass. Bereft of this great spirit he is staggering in the wilderness of helplessness and the slough of despondency without a shining lance to cut away its tentacles, or an advocate to appeal its redress of grievances. A race might well be proud whose escutcheon bears the names of Phillis Wheatley, Crispus Attucks, Peter Salem, Benja-



min Banneker, Samuel Ringgold Ward, Richard Allen, Dr. Varrick, Bishops Loguen and Daniel A. Payne, Frances Harper, Sojourner Truth, Henry Highland Garnett, Dr. Wm. Wells Brown, Alexander Crummell, Martin R. Delaney, R. B. Elliott, C. C. Antoine, P. B. S. Pinchback, Lynch, Shadd, Carey, Reasou, Bruce, Rainey, Peter H. Clark, General Smalls, Henry MacNeal Turner and the immortal Nat Turner, whose leader was that matchless and foremost product, Frederick Douglass.

These and many others emboldened expression as the voice of aspiring manhood, for from and by these pioneers the potency of what dominant energy the Afro-American possesses has come a proud heritage and a boast of such men as Washington, the leader; Du Bois, Council, Bowen, Wright, Straker, Scarborough, Miller, Price, Stewart, Fortune, Kealing, Grimke and Blyden, who face the literary men of the world with a boast on their lips, and defy them in the arena of schooldom as their peers.

And yet as we scan the list of truly great and study the zeal that inspired them in their untiring acclaim, we must not forget that along with them stood the white men who have given to patriotism a definition indefinable, and for well nigh a lapse of fifty years contributed fresh biography to the archives of recorded truth. As we chant of Douglass and his confreres, we must also remember Garrison, Lovejoy, Sumner, Wilson, Stevens, Wendell Phillips, Elizabeth Cady Stanton, Mary Livermore, Lucy Stone, and hosts who were in accord with the great spirit of Lincoln:

When even now we boast of men and women whose lives belong to American history we must not very soon forget that though Egypt built the Pyramids, and great efforts of other peoples erected the gorgeous temple at Jerusalem, and the Chinese Empire scaled the cloud-capped Alps, it was the dominant spirit of the indefatigable white man that opened a highway through the watery wilderness of the Atlantic, leveled the forests of the new world and reared in its stead a community of states and nations. This dominant and indefatigable spirit has wrought from the marble block the exquisite creation of genius, painted on the canvas the gorgeous mimicry of nature, and engraved on metallic surface the viewless substance of the shadow. It has put in motion millions of spindles, winged as many flying shuttles, harnessed ten thousand iron steeds to a million freight cars, and set them flying from town to town and nation to nation, tunnelled mountains of granite, spanned the great water chasms of commerce with the suspension bridge, and as well tunnelled them, annihilated space with lightning speed without a wire, publishing the news of the world in mid ocean. It has whitened the waters of the world with the sails of a hundred nations, navigated every sea, explored and conquered every land. It has reduced nature in her thousand forms to as many sciences, taught her laws, prophesied her future movements, measured her untrodden spaces, counted her myriad hosts of worlds, and compared their distances, dimensions and velocities.

All this the white race has done, and



though the Afro-Americans helped them by working and clothing their bodies and putting food in their stomachs and keeping up the reputation of the smoke house and larder, while with leisure hours they studied the fine arts and higher learning, they do not enjoy any credit as having set the world on fire with many new and never before thought of inventions. The Afro-American people will not do very much unless they stick together after they get together, and when they have united and agreed on something paramount, they will not do very much unless they stay united and agreed. In the computation of strivings we must amplify our deeds by God given energies, grow never impatient, because profits, divi-

dends and compound interests are not kicking and jumping over the principal. There are numbers of great enterprises that did not succeed very well for half a score of years. Education, the highest and the lowest, without determined effort fraught by more than usual race zeal, and fostered by deserving souls, cannot bring success. The Afro-American people must stop whining about rights, get money, land, horses, mules, cows, hogs, sheep, and all these rights that they go begging for will come faster than their crude intellects can appreciate them. Finally, the Afro-American people must stop fighting among themselves and work, struggle, sacrifice, and suffer if need be for a season.

### **The School of Philanthropy Lectures**

**T**HE Charity Organization Society of the city of New York has recently established what it is pleased to call the School of Philanthropy, which purposes to be helpful in preparing people, either as professional or volunteer workers, for charitable work of all kinds. The School has regular sessions in the library of the Charity Organization Society's building, besides conducting a Summer School of six weeks' duration in the months of June and July of each year. There has been added to the course a system of public lectures, to be delivered by the very best speakers. These lectures will be given at the various large educational and moral centers of the city. One of such centers selected by the director of the course, Edward T. Devine, is the Colored Men's Y. M. C. A., in West

53rd street. The course opened there January 23rd, and will continue until February 23rd. The meetings are held at 4 o'clock in the afternoon of each Tuesday and Friday. The admission is free.

Such subjects as the following will be discussed: "Co-operation; or, How Charities Get Together;" "How to Help Poor People in Distress;" "What We Find in Tenement Houses that Should Not be There;" "The Church of the Twentieth Century," and kindred subjects. As we intimated, the speakers are all well-known reform workers. Among them are Alexander Johnson, Francis H. McLean, Rev. Hastings H. Hart, Miss Emily W. Dinwiddie, Rev. Ernest L. Fox, the Rev. Samuel J. Barrows and Francis H. Tabor. To hear such leaders on such questions is a rare opportunity.

## The Colored Young Women's Christian Association of Washington

BY BETTY G. FRANCIS

**N**O MOVEMENT in the last decade has been initiated for the advancement of womanhood that has not been eagerly seized upon by the intelligent colored women of this country.

When Mothers' Clubs became an acknowledged factor in helping to upbuild home life, Mothers' Clubs sprang up like magic among our women. When the advantages of a kindergarten course in the education of a child were firmly established, we had women ready to see to their establishment.

When it was shown conclusively that the work of the various women's organizations all over the country could be made more effective and far-reaching by national organizations, the National Association of Colored Women immediately came into existence.

And likewise when the crying need of Young Women's Christian Associations was shown, the cry was heard by us and responded to by the establishment of such associations in New York City, Philadelphia, Baltimore and Washington.

This laudable desire on the part of the intelligent, educated colored woman help to solve the problem of life for the less fortunate ones of the race, is one of the great agencies for good that I see held out for the future. For in proportion as the women of a race are

intellectually and spiritually advancing so will the race advance.

All honor is due to the man who struggles with material and practical forces of existence that his wife, mother or sister may be given the time and op-



BETTY G. FRANCIS

portunity for such work. Yet, it is the woman who decides what she will do with her leisure; the proper apportionment of which means immeasurable opportunities for doing good by helping to lift the submerged tenth, and at the same time assuring her own advancement in the broadening of her interests and sympathies.

Of the ninety-five thousand colored people in Washington the women count, as they do in all communities, as an important factor in discovering conditions that are undesirable and in need of reform. They still further prove themselves capable agents in projecting plans for the amelioration and reforming of such conditions.

The colored women of Washington, of whom there is a larger proportion of the educated, refined class than can be found in other city of the world, have not in past years measured up to their opportunities and possibilities in social service. For the last few years, however, there has been a gradual awakening to the fact that there were many neglected opportunities of helping the other half.

In making this statement I do not wish to give the impression that there is no work of a helpful and philanthropic nature being carried on by the women of Washington; for there are several well established centres of activity.

The Sojourner Truth Home conducted by Miss Mattie E. Bowen, the Home for Friendless Girls under the management of Mrs. John Pierre; the Baptist Home for Aged Women, controlled by the women of that denomination; the Kindergarten Association so ably fostered by Mrs. Anna J. Murray, and the Prudence Crandall Association of which Mrs. Mary Church Terrell is president, are all interesting examples of Christian work. The need, however, was felt for an organization that would include the interest of all women, of all denominations and of every section of the city.

A response to meet this need made opportune the call, in April, 1905, by Mrs. R. E. Lawson, president of the Book Lover's Club, for the purpose of organizing a Colored Young Women's Christian Association, the first association of its kind to be organized in this city. To be able to claim the initiative in this work means no small praise to the efforts of the colored women of Washington.

Moral forces in order to be operative and effective agents in reform must show conclusive reasons for being put into operation. This must be felt not only by those who put them into operation, but by those whose forces are reactionary. The need must be felt by all concerned.

A circulating library for instance is an excellent factor in disseminating knowledge, is a good thing in itself; yet it would scarcely serve its purpose or show its need for existence in the homes of those who are able to buy the best in literature as soon as published.

There is no greater moral agent than Mothers' Club in helping to solve household problems; yet they would scarcely be productive of as much good in a section of the city where the homes are indicative of being all that the name implies, as they would be in a section where the dependent and needy classes are housed.

In view of these facts, the Colored Young Women's Association of Washington has secured a home in the section of the city where, it felt, the most good could be accomplished. The location is in South Washington, the section in



which lives the largest proportion of the needy class of colored people.

The women of Washington mean to make out of this association all that its name implies. Its influence will be far reaching, touching as we hope to make it, every condition of woman's life.

Through the Mothers' Meeting Committee, we hope to carry a ray of sunshine into the homes of the other half by endeavoring to lift their ideals as to what a home should be. Through talks, lectures and illustrations, as to how to make the most of one's environment, we hope to accomplish this. Through this committee the home life is most intimately reached. Mrs. Jane Perry Tyson, a woman well fitted for the work, is chairman of this committee.

By the aid of the Hope and Help Committee the very poor and needy are reached and relieved. The giving of material aid, however, is one of the least objective aims of this committee. A spiritual uplift and leading is felt in the various churches where this committee meets in order to interest the younger element. Visits to the alms house and jail are also planned by this committee. Mrs. Clair, the wife of the pastor of Asbury M. E. Church, is the energetic chairman of this committee.

The conducting of religious services in our home and in the various churches of the city, is under the supervision of the Devotional Committee, of which Mrs. Annie Waddleton, an energetic worker in the Metropolitan A. M. E. Church, is chairman.

Under the leadership of Mrs. Mary Church Terrell educational classes are

planned to go into operation as soon as our building is ready for occupancy. Lessons in sewing, millinery and cooking will be arranged systematically for those desiring to possess a practical means of earning a livelihood. Classes in the languages will also be formed for those desiring further mental improvement.

Physical culture classes will be formed as soon as a suitable room is secured. These will be under the supervision of Miss Anita Turner, director of physical culture in the colored public schools.

Our library and reading room will be in charge of Mrs. Margret B. Albert. We hope to make these rooms a delightful retreat for rest and improvement. The establishment of an employment agency will be under the supervision of Mrs. Louise Cabiniss. It is our desire to make of this a work of particular feature and hope through it to elevate the working girl by keeping in touch with her and making her feel and know that a band of Christian women are especially interested in her and her future.

We are absolutely without funds to carry on this good work. Our membership, which is two hundred and fifty, assures to us only two hundred and fifty dollars a year. Our only other means of securing funds is through the efforts of our Entertainment Committee, of which Mrs. Martha E. Tucker is the capable chairman. This committee has already been successful in adding to the fund of our treasury.

Our present headquarters are temporary. The building is an old one, in need of repairs. The association will



make only such repairs as are absolutely necessary from the beginning of the work. Mrs. John W. Cromwell, chairman of the Household Committee, is hurriedly pushing repairs to completion, and we hope to formally open the building on February 16.

Our intention is to remain in this building until a permanent location is secured. The energy of these two hundred and fifty women is bent toward being able in the near future to erect a building to which we can point with pride, and which will answer to every need in the development of the work. The securing of funds for this building is in the hands of the Building Committee, of which Miss E. F. Merritt is the energetic chairman. Miss Merritt reports progress at every meeting and is confident of ultimate success.

At our last quarterly meeting the association listened to a very interesting address by Miss E. M. Rhodes, secretary of the Inter-Municipal Research Committee of New York City. The hearts of our women were deeply touched by her graphic description of the way in which colored girls of the South are decoyed from their homes, for immoral purposes by unscrupulous

agents of the cities of New York, Philadelphia, Baltimore and Washington. On motion it was decided that a special meeting be called in the near future to discuss ways and means by which our association can materially aid the Inter-Municipal Committee in its preventive work.

The forerunner of all success is work, persistent, unflagging work and no one, who knows the personnel of the thirty earnest women constituting our Board of Managers, will doubt even for a moment, our final success in this undertaking. The faith we have in ourselves, and our belief that God helps those who help themselves, are our chief capital stock.

The part that means most to us, however, is the spiritual element, the thing that is worth while, that will lift us as women into higher spheres of usefulness. My faith and hope in the final coming of the Negro race into the heritage of unfettered manhood and womanhood, is founded upon the fact that in face of prejudice, opposition and the many forces that are at work to confound us, we still press on. Every obstacle means only added force to urge us on in the great struggle.





CHARLES W. ANDERSON, INTERNAL REVENUE COLLECTOR, SECOND DISTRICT  
NEW YORK.

## Charles W. Anderson

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**H**ON. CHAS. W. ANDERSON, Collector of Internal Revenue for the Second District of New York and honorary president of the Colored Republican Club of New York, an honor, doubtless of which he is more proud than his political position, is proving a highly efficient and extremely popular officer of the government. His large acquaintanceship with public men serves him well; this, together with his own amiability and diplomacy, enables him to dispose of the more delicate affairs of almighty patronage which arise for his decision from time to time. His official duties are performed with a faithfulness and ability which have attracted to him the attention and the unbounded praise of the Treasury Department at Washington, which has agreed that Mr. Anderson is one of the most competent of all the line of Revenue Collectors. When he was sworn in, the office was in the third class. Already, within a nine-month, it has jumped to the first. The force under him finds in its chief an unusually competent and affable Federal office-holder. As a rule, if a Federal officer is competent, he is coarse; if he is affable, he is generally woefully ignorant. There is a no more intelligent public servant than Mr. Anderson. Few able men make intelligent servants. It has been the experience of New York, that ability in a public man is often embarrassingly confusing when he gains office and power.

Mr. Anderson has strengthened his already impregnable position with the

colored people of the state, whose political leader he has been, and unquestionably is to-day, by his immediate and generous recognition of their best men in his appointments. He has appointed four colored Deputy Collectors and, besides, has placed quite a number of colored men in various divisions of the office. His interest in the proper recognition and promotion of the men of the race is not confined to his office; wherever he could judiciously do so, he has eagerly gone forward for them in all branches of the Federal service. Nine times out of ten they have followed in his steps; so that to-day the New York Afro-American has a larger representation in the public service than he has ever enjoyed. Mr. Anderson has made an opportunity for the race. What will the race do with it? We shall see.

Very recently the Collector delivered the Emancipation address to the citizens of Augusta, Georgia. That he spoke eloquently all who know him know; that he spoke with great knowledge of his subject is to be gleaned from the reports contained in the daily and weekly press. Mr. Anderson for a number of years has been the chief national political orator of the Afro-American people. Upon this occasion he departed from political discussion and dealt with the economic questions now confronting his people in all sections. His grasp of this phase of the overshadowing Question was surprisingly, yet positively firm.

There are few American public men of any element more able to profitably

and intelligently attend the interests of such elements than Mr. Anderson, who has not only lifted himself from abject obscurity to a supernal position in the public life and the public confidence, but has also immeasurably advanced his

people in the popular estimation. The New York Afro-American will follow him with implicit trust in the future, as they have followed him in the past. They could choose no braver or abler general.

## ✻ CHRISTMAS ✻

By CHARLES BERTRAM JOHNSON

YOU ask why Ise happy,  
Jus' lack Ise gwine to fly;  
Well, whah's you been a-stayin'?  
Yoh membry sho ain't spry.  
Ain't you felt de 'lectric thrill  
Thu de air a-hummin'?  
The smell o' good things cookin'?  
De signs o' good times comin'?

SEED a 'possum tother day  
Fresh from a 'simmon tree—  
Good gracious man! take—take keer  
'Fore sin gets de heels o' me.  
Whah's ol' Tray 'n' all de houn's?  
Dat 'possum sure is mine,  
Gwine to sarv' a warr'nt on him,  
Fore ol' Ephrim makes de fin'.

G WINE to fall upon his trail,  
An' chase 'im day an' night,  
Ontell he is in dis bag,  
All shet up safe an' tight.  
G'way, darky! staih in' at me!  
D'want no pardner in dis deal,  
Case when I cotch dat 'possum  
He'll make my Christmas meal.

YOU'SE jus' wantin' to be 'roun',  
I reads you thu' an' thu',  
Bout de time he's good an' brown  
To eat up ha'f my stew.  
Well, I spec's you can come—  
Bring Marfy, too—an' say!  
Don't fuhgit a jimmy-john—  
You know, hits Christmas day.



## HERE AND THERE

**F**OR MANY years it has been my pleasure to observe the various and varied discussions upon higher education and industrial training, and I have watched with unabated interest the



H. ALPHONZO JACKSON

marvelous results. It was in Washington, D. C., some several years ago that I came in contact with the literary genius; and about that time "the woods were full of them." I have watched the swallows as they flit from shore to shore, until to-day I can hear the sad lamentation, "the shores are all gone." Literary genius and classical education are qualities which every man should possess, that is if he has practical training enough to know what to do

with it; but whether the average Negro knows what to do with a classical education is a question which I leave to greater minds to solve.

The inspiration which prompts me to write these remarks was brought on by a man whom I have known for many years, and who was never known for his brilliant literary attainments, or his knowledge of Homer's Illiad or Cæsar's Gallic war, but as a first-class cabinet maker this man can take front rank.

Henry Alphonzo Jackson, whose picture accompanies this article, was born in Chatham, Canada, where his father, Henry A. Jackson, was foreman for an English firm of upholsters and cabinet makers, Smith & Shields, one of the largest of its kind in that city. It was under his father's direction that he served his apprenticeship and when he had completed his trade, the elder Jackson, with his family, in 1870, removed to Washington, D. C., where he established a large upholstering and cabinet shop. While in that city the Jacksons did much of the upholstering for the Treasury Department and they have many letters of favorable comment upon their workmanship. A younger brother, John I. Jackson, still conducts the Washington business, since the death of the elder Jackson.

Some twenty years ago H. Alphonzo Jackson, through the influence of Secretary Fairchild of Cleveland's cabinet, came to New York City and began upholstering for many of the wealthy fam-

ilies; among whom were Robert W. Ingersoll and Dr. McMillian. With the aid of another brother, it was but a short while before Mr. Jackson had built up a large business and frequently had to bring in several other mechanics to assist him in the work. About fifteen years ago, through the intervention of Emory Jones, Mr. Jackson was given an opportunity to make a bid on the upholstering for the executive offices of the Produce Exchange. Mr. Bogart, the custodian at that time, was loath to give Mr. Jackson a chance and was careful to keep a watchful eye over his every move while performing his first job. It was the first time that the members of the exchange had heard of a colored man working in that capacity, and one would have thought that a circus had arrived in town when he was working at his trade in the offices. Ever since that time Mr. Jackson has successfully performed the upholstering and cabinet work of the exchange and also does much work for individual members.

About the same time he began work for the Produce Exchange he was recommended to Abraham & Straus, the Brooklyn merchants, and has had charge of their rattan and reed work ever since. Mr. Jackson keeps several men at work in the different branches of his business and proposes in the near future to have his brother in Washington to come to this city and establish a large upholstering and cabinet shop. As a mechanic Mr. Jackson is said to be first class in every particular, which proves to be evident from the fact that he is always kept busy. Mr. Jackson had several

brothers, all of who worked at upholstering either jointly or singly, as they found themselves located in the place.—  
W. E. H. CHASE.

**I**N a recent competitive civil service examination, held in Brooklyn, Miss Mamie A. Wiggins, of New York,



MISS MAMIE A. WIGGINS

entered for a stenographer and typewriter. She made a highly creditable percentage, standing second in an extraordinarily large class. She has been appointed to a position in the Arsenal at Westervleit, in New York State, and has entered upon her duties. We know of no other colored lady now serving in such capacity in either the Federal, state or municipal service in the state.

Miss Wiggins is regarded as a young woman of exceptional parts. She was

employed for sometime at the Afro-American Realty Company, and afterwards at the office of this publication. In both positions she rendered highly satisfactory and efficient service.

Miss Wiggins is a North Carolinian. She came North several years ago, and, with her family settled in New York City. Miss Wiggins has set a rich example for the youth of the Afro-American people. Depending never upon "pull," always on push, she has made her way by labor—intelligent labor. There is no problem for her.

#### **The Progress of a Southern Bank**

**T**HERE are two banks in Vicksburg, Mississippi, under the direction and control of colored men. The Lincoln Bank is dominated by Hon. W. E. Madison, who dominates most things with which he is connected if brain is given an opportunity. The other bank, the Union Savings Bank, is an outgrowth from the Lincoln Bank, the cashier, T. G. Ewing, Jr., serving in the same capacity with the Lincoln for several years. Both of these institutions flourish, and they should flourish. They have an immediate population upon which to rely. The Afro-American people of Warren county, indeed of the section of which Vicksburg is the capital, not only support two banks, they support all legitimate business houses conducted by colored men. And they seem perfectly delighted to do so. Of immediate recency the annual stockholders' meeting of the Union Bank was held at Vicksburg. The president and cashier made gratifying reports of the progress during the past year. The

business of the bank has rapidly increased and has enjoyed a corresponding growth in the public confidence.

The business for the year aggregated more than \$86,000. The capital stock of the bank was ordered increased from \$10,000 to \$25,000 and plans were adopted for increasing facilities for business.

The following officers were elected: G. H. Woode, president; W. H. Lanier, first vice president; Wesley Crayton, second vice president; T. G. Ewing, Jr., cashier; L. J. Rowman, assistant cashier; G. M. McIntyre, inspector of real estate.

These men are solving the problem in the way it must be solved.

**T**HE True Reformers, the largest of Afro-American financial institutions, is planning to erect, presumably at Richmond, the headquarters of the organization, some kind of a memorial to the founder of it, the late Rev. W. W. Browne. The True Reformers is a wonderful organization, wonderful in conception, wonderful in growth, wonderful in influence and control of capital, capital coming directly from its membership. W. W. Browne was once called an idiot; that was during the months he was planning to launch his proposition. Twenty years after, he is called a financial genius, and the institution he founded, the pride of the Afro-American people, proposes to erect a memorial to him. His memory deserves such; but if their were never any such manifestation of after-death esteem, his memory and his fame alike is secure in the stability of the institution he founded.





**MOORE PUBLISHING and PRINTING COMPANY**

**181 PEARL STREET, NEW YORK**

FRED R. MOORE, Editor and Publisher

IDA MAY MOORE, Secretary and Treasurer

WE read so much about men getting together in organizations for the betterment of civic and political rights, that it is really getting tiresome and becoming burdensome. The greater number named are men of irresponsible and negative qualities, and failures and whiners. How such can have the nerve to aspire to lead others is a question for them to solve. They should first succeed in picking the mote out of their own eye before attempting to pluck the beam from the eyes of their brother. The Afro-American people should be very careful how they give their confidence to such misfits. We need men who are not stirrers-up of strife,—men who have accomplished something and have not been failures in their various lines—and the sooner these fakirs are turned down in communities the better off our people will be. We believe in leadership, but not in the leadership of nondescripts.

THOSE engaged in business would do well to place an ad with us. Your business will be helped. We circulate everywhere. Let us get together in support of race enterprises.

BEGINNING with the March number of this magazine our W. E. H. Chase will make a specialty of writing up the business men and women and organizations in Greater New York and vicinity. His long acquaintance and experience with newspaper work and general knowledge of people and things will doubtless enable him to furnish much interesting matter for the public.

THE responses made to our appeal for a larger number of subscriptions are very gratifying, and we thank you. We desire your continued assistance along this line. See if you cannot send at least ten from your neighborhood. We must have 10,000. We feel that we deserve this number and you must help us get them. We are giving you a magazine worthy of being supported by every member of the race.

THIS publication is rapidly becoming to be regarded as the current history of the colored people. Their progress may be found from month to month in its pages.



### ARCHITECTURAL DRAWING AND ELECTRICAL ENGINEERING.

The Tuskegee Institute is now offering extended courses in both theory and practice to young men anxious to secure advanced instruction in Architectural Drawing and Electrical Engineering. Persons desiring to take advanced or elementary courses in either of the subjects will find the opportunity to obtain instruction at Tuskegee Institute, such as few institutions in the country offer. There is a growing demand for young men who fit themselves, by completing the Architectural Drawing course, to make plans for houses, and who can do the work required in Electrical Engineering. Every effort is being made to make these courses more helpful than ever before.

BOOKER T. WASHINGTON, Principal,  
Tuskegee Institute, Ala.

adv.



S. R. SCOTTRON,  
Editor



E. V. C. EATO,  
Associate Editor

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## The Negro Mason in Equity

BY M. W. SAMUEL W. CLARK

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**B**RO. A. S. WAIT, of New Hampshire, in 1881, in reviewing Illinois, utters the following sound doctrine in relation to exclusive jurisdiction:

"We have long been of the opinion that the relations of the various Grand Lodges was a system of Masonic comity, and not of positive law."

After discoursing further upon this subject to show the absurdity of the "doctrine," he says:

"We may as well go farther and say, what we think, that upon the regular formation of a Grand Lodge, all Lodges within the territory of its rightful jurisdiction ought to give in their adhesion to it, and the Grand Lodges from which they received their charters ought, from motives of fraternal comity to advise such a course. But we neither think that Lodges declining to join in the organization of the new Grand body become extinct by its formation, nor that by refusing to give in adhesion to it they become illegitimate or clandestine. The whole matter is one of comity, in which no Grand Lodge can

coerce another. And if any 'American doctrine' has obtained to the contrary of this, it ought speedily to be repudiated by American Masons, as well as by the fraternity elsewhere."

From the Proceedings of the Grand Lodge of Nova Scotia, 1880, we cull the following from the Grand Master's address as bearing upon this topic:

"Royal Standard Lodge, holding under the Grand Lodge of England, is with us a pattern Lodge in matters of ritual and discipline; working side by side with us, a healthy emulation is produced, and both parties are the better for it. By invitation I lately visited this Lodge, accompanied by the Grand Officers and a large body of Nova Scotia Masons, and the cordial feelings reciprocally expressed gave the strongest proof that the existence of an English Lodge in our midst was working no injury to the craft here."

Here we have another evidence of the unsoundness of all objections to concurrent jurisdiction.

Many more quotations could be given showing that there are many Masons in

America that do not subscribe to the "American Doctrine;" we have one other, however, which is so full and complete that we close our quotations with it. We take it from Bro. Wait's report to the Grand Lodge of New Hampshire in 1881. He says:

"But one subject which has been growing in prominence for some years has, during that under review, assumed an importance which seems to render all others of comparatively slight moment. It is what is known in this country (what its name is elsewhere we are not informed) as 'The American Doctrine' of Grand Lodge jurisdiction.

"What precisely this doctrine is, which has been for a few years past invoked by that name, has not, so far as we are aware, ever been precisely defined; and, what is quite certain, there is no existing power capable either of defining it authoritatively in theory, or prescribing its practical limits."

After giving its probable origin in the resolutions of 1782 and 1797, and giving Gardner's applications on the same, he says:

"It is not claimed for this doctrine, so far as we have heard, that it is a law of Masonry, belonging to its fundamental or essential principles, or that it obtains elsewhere than on the American continent; and it is quite certain that the doctrine, with these amplifications, is repudiated among Grand Lodges and Masons of the old world.

If we are to judge of this doctrine, thus interpreted, by its fruits, we have little hesitation in saying that it possesses small title to general favor. It has, so far as we have observed, proved a Pandora's box, out of which have sprung nothing but discord and confusion. We have as its outgrowth those unseemly contentions which at the present time disfigure our Institution in this

country, and can scarcely fail to make it a by-word and a laughing-stock among the brethren elsewhere, while producing actual estrangement between the Masons of this country and Europe.

"We believe that, when our brethren of America shall have seen enough of edicts of non-intercourse and non-recognition; when they shall have seen enough of discord and confusion; when, instead of Grand Lodge supremacy as the end of Masonry, their hearts shall yearn for the universal manifestation of the principle of brotherly love, which ought to unite the whole human species in one family, and conciliates true friendship among the race universal, they will be ready to eschew a doctrine which will prove as surely in the future, as it has in the past, potent for evil while powerless for good."

Further presentation of facts and opinions is unnecessary, for we believe sufficient have been adduced to show that the granting of a warrant to African Lodge, No. 459, by the Grand Lodge of England, in 1784, was no violation of the jurisdictional rights of the Massachusetts Grand Lodge, either real or assumed; and, furthermore, that the occupancy of any state, or territory, by two or more Grand or Subordinate Lodges is no violation of any fundamental Masonic law or principle. Therefore, we conclude that the claim that our Grand Lodges are illegal because they occupy the same territory as white Grand Lodges, is not well founded.

There may be many who will not agree at present with our conclusions concerning this matter, but we believe the time will come when this "American Doctrine" will be abandoned, and, in its stead, the true Masonic idea of concurrent jurisdiction, based upon gen-



une authority, will be the universally accepted doctrine.

We have now met and answered all the reasons that are given for our non-recognition. We feel that we have clearly proven that the reasons for our objection do not rest upon Masonic law, and have neither historical fact nor reasonable presumption for a basis. We feel that with fair-minded men—men desiring to be just—there can no longer be any doubt that Prince Hall and his associates were made Masons in a legal Lodge; that they were so recognized as such by the Grand Lodge of England; that the Grand Lodge of England granted them a warrant to exist as a Lodge; that the warrant was received in this country by Prince Hall and his associates, and that they were legally organized under it; that the warrant so received was a true and authentic document; that it was never returned to England for correction, but remained in this country in the hands of its proper custodians, in its original form, void of all mutilations; that the granting of the warrant was no violation of the territorial rights of the Massachusetts Grand Lodge; that there is strong presumptive evidence that Prince Hall was deputed as a Provincial Grand Master; that there were fair and reasonable grounds upon which Prince Hall could base his action in exercising the powers of a Provincial Grand Master; that the African Grand Lodge, formed in Boston in 1808, was as regular as other Grand Lodges formed by white Masons prior and subsequent thereto; that in the death of Prince Hall, in 1807, the rights of succession were no

more lost than when Warren died on Bunker Hill; that the removing of African Lodge from the lists of the Grand Lodge of England, in 1813, had no more disastrous effect upon said Lodge than upon the many white American Lodges that were removed at the same and prior times; that the declaration of independence, made by the African Lodge in 1827, destroyed no more of its rights than those of the white Lodges which had made similar declarations at different times; that the organization of a National Grand Lodge, in 1847, destroyed none of the legal rights of the Subordinate and Grand Lodges entering therein; that we are not free-born is an objection based upon a false idea, and in opposition to that tenet which the "brotherhood of man because of the Fatherhood of God;" and that the "Doctrine of Exclusive Territorial Jurisdiction" is but a form of government, local in its application, having no foundation in Masonic principle, or even General Regulations, and, therefore, having no binding force upon the government of the Fraternity.

While we feel that we have clearly proven the justness of our claims to recognition as legal and regular Masons; while we know there are large numbers of white Masons who acknowledge the justness of these claims, and stand ready and willing to try us and not deny us, we, also, feel and know that there is a vaster and a mightier number who, knowing all these things to be true, yet reject us and deny us. You ask what motive can impel these men—men whose eloquent utterances, in chaste and beautiful language, have bid the world

to pause and gaze upon the matchless symmetry of our grand and noble institution, and contemplate in awe the grandeur and sublimity of its principles—to reject the truth? It is that slimy-coated and cold-blooded serpent of prejudice against the Negro. You see it in every walk of life, in the workshop and in the counting-house; in the feeble and tottering imbecile and in the little prattling child; where e'er you turn, the monster, with his ever-open, glassy eye, is staring at you. No place is secure from his intrusion; go to the halls of justice and you will find him there; and even within the sacred portals of God's tabernacles does he stealthily crawl, not even sparing the altar where the humble Christian kneels to take the consecrated emblems of our Lord and Savior. This is why we are denied; this is why we are rejected; this is why we are termed clandestine, illegal, and irregular. Do we speak at random? Are we giving play to the fancy? Would that we were, for then our fair institution would not have its escutcheon tarnished with falsehood and hypocrisy. But the recorded expressions of our traducers are before us, and we can not say nay when it is yea. That you may know we but speak the truth, we lay before you the utterances and acts of both individuals and organizations in reference to the Negro Mason.

In a letter written to Bro. John D. Caldwell, Grand Secretary of the Grand Lodge of Ohio (white), by Ill. Bro. Albert Pike, Sov. Grand Commander of the Supreme Council, A. A. S. R., Southern Jurisdiction, bearing date of September 13, 1875, he says:

"Our people only stave off the question by saying that Negro Masons here are clandestine. Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority. \* \* \*

"I think there is no middle ground between rigid exclusion of Negroes or recognition and affiliation with the whole mass.

"I am not inclined to meddle in the matter. I took my obligations to white men, not to Negroes. When I have to accept Negroes as brothers or leave Masonry, I shall leave it.

"I am interested to keep the Ancient and Accepted Rite uncontaminated, in our country at least, by the leprosy of Negro association."

We have from Brother (?) Pike, first, that we are as regular as any other class of Masons, and immediately thereafter, that between recognizing them as brothers or leaving Masonry, he will leave Masonry. Is this prejudice or not? And yet this same Mason (?) stands up in the presence of a great multitude in 1868, in St. Louis, and says:

"God pity the man who will not lay on the altar of Masonry every feeling of ambition, every feeling of ill-will in his heart toward a brother Mason. Freemasonry is one faith, one great religion, one great common altar, around which all men, of all tongues and all languages, can assemble. And Masonry will never be true to her mission till we all join hands, heart to heart and hand to hand, around the altar of Masonry, with a determination that Masonry shall become at some time worthy of her pretensions—no longer a pretender to that which is good; but that she shall be an apostle of peace, good will, charity, and toleration."

What think you of a man professing to be a Mason uttering such sentiments

as these and then declaring that he would leave Masonry before recognizing a Negro as a brother?

God pity Brother Pike and the thousands of canting hypocrites like him.

In 1870, the Chairman of the Committee on Foreign Correspondence, of Virginia, says:

Respecting Negro Masons, it behooves us to speak with unabated breath. In the palmiest days of royal despotism the hand of Douglass was his own, and never will Southern Masons acquiesce in the overthrow of ancient landmarks, subjecting them to the necessity of meeting upon the level with their former slaves."

Brother Lewis, of New York, says, in reviewing Alabama:

"Brother Penic seems to apprehend trouble from the Negro business in the future. We do not see that there is any need of apprehension. It is not within the bounds of probability that any regular Grand Lodge will consent to swell its jurisdiction by the creation of Negro Lodges; but if the taste of any should run in that direction, the rest of us still retain the right to withhold our recognition of that kind of work, and to close the doors of our Lodges against any and all likely to disturb our peace and harmony."

Here is sufficient evidence of a very bitter prejudice against the Negro, and these examples might be multiplied by the score, but we do not deem it necessary; neither shall we review the action of the various Grand Lodges, excepting New Jersey, in which this question of the recognition of Negro Masons has been introduced, more than to say that in many of them may be found resolution after resolution setting forth the inferiority of the Negro and his unfit-

ness to become a Mason, or to be recognized as one if already made. The history of Alpha Lodge, No. 16, of New Jersey, is familiar to all Masenic students, but for the uninformed we quote from the record. The Lodge was regularly organized and duly warranted, after which it made a number of colored men Masons; this raised considerable excitement, not only in New Jersey, but throughout the United States; so much so that the warrant was arrested; the Lodge was finally allowed to die, and the colored brethren made therein set adrift without chart or compass. Now, these brethren having been made in a legal and regular Lodge under the authority of the Grand Lodge of New Jersey, which held fraternal relations with all the other Grand Lodges in America, were certainly not clandestine; then why all this excitement and subsequent arrest of warrant? Simply because they were Negroes, and the curse of prejudice was against them. And this curse has followed us here in America, wherever and whenever we have presented our claims for recognition. If we have applied as profanes we have been met with either the silent, but sure and certain black ball, or with the mandatory resolution of a Grand Lodge hurled against us with all the force of a unanimous ballot; if, as an organization, with humble manner apologizing for our existence, and with agreement to surrender our legal rights, meaningless resolutions embodying conclusions that are as false as they are unjust are given to us; if we come in the upright stature of men and Masons demanding what is our right, we are met



with parliamentary quibbles. The experience of history teaches us that the animus of all these varied actions has its seat in the prejudice of the white American against the Negro.

This is the history of the past; what the future may bring forth we know not, yet we do not despair of ultimate success in having all our rights as Masons accorded to us. With the steady acquirement of civil and political rights, and all other rights pertaining to humanity, must come a recognition of our Masonic rights. It has already commenced in foreign lands, where, in France, and Italy, and Germany, and Hungary, and Peru, and Dominica, our representatives, received and accredited as such, are proclaiming to the world the true Masonic doctrine of a universal brotherhood.

And may we not say that it is dawning in America? Has there not been some progress, some advancement made toward the right? We think so. In 1847, the Grand Lodge of Ohio (white) under the impulse of prejudice against the Negro, "Resolved, That in the opinion of this Grand Lodge it would be inexpedient, and tend to ruin the present harmony of the fraternity to admit persons of color, so called, into the fraternity of Free and accepted Masons within the jurisdiction of this Grand Lodge."

In 1875, the progressive spirit of justice and right had made sufficient advancement for the brotherhood to see that a "New Day" was dawning, and that a "New Duty" was incumbent upon them. And to Brother John D. Caldwell, Grand Secretary of the Grand

Lodge of Ohio (white), must the credit be given for awakening the craft to a sense of the responsibilities which they assume in failing to perform this duty.

And in the same year, under the influence of this same progressive spirit, the temper of the Grand Lodge that adopted the above resolution had become sufficiently modified to permit the reception and reference to a committee of the following eloquent letter, written by Bro. F. I. Werner, W. M. of Hanselman Lodge, No. 208, Cincinnati, Ohio, every line of which proves him a Mason in the truest and fullest meaning of the word:

"CINCINNATI, in October, 1865.

"To the Grand Lodge of Masons for the State of Ohio:

"BRETHREN:—I beg leave to respectfully present for your kind consideration the following memorial:

"The United Grand Lodge of Masons of Germany have, at their convention in Darmstadt, in the month of May, 1875, passed the following resolution in relation to the colored Grand Lodges of America:

"With regard to the motions made by the Grand Lodge, 'Prince Hall,' and the Grand Lodge of Ohio (colored), the convention of Grand Lodges declares that these Grand Lodges appear properly constituted, and that the German Lodge will accord to the members of those and of their sister Lodges, without reserve and joyfully, acceptance into their lodges."

"Upon reading this resolution, the following questions present themselves to my mind: What influence will the action have upon the discussion of our own Grand Lodge? Will they, at last, compelled by outward pressure, take up the subject of Negro Lodges in earnest, or will silence and inaction be repeatedly the watchword, as it has time and again, allowing prejudice against the



race and color to override those very principles of brotherly love we like to glory in so much? Or will the whole discussion, if taken up at all, terminate in a fruitless and passionate debate over a transgression upon our respective jurisdictions? Very likely the latter, I thought.

"And now, brethren, in my humble opinion, common humanity, self-respect and the highest interests of our beloved brotherhood imperiously demand from us to at least ascertain the facts respecting colored Lodges. The men constituting the same either are Masons or are not. If they are, we have no earthly right, and no excuse whatever, to let things go on as heretofore, and not to recognize them as such. If they are not Masons, if they are impostors, then we must proclaim it to the world. Justice to ourselves demands it.

"It would be contrary to Masonic principles and to Masonic philosophy not to recognize them, if they are Masons—all prejudices of white people against Negroes notwithstanding. It would, on the other hand, be the grossest neglect of our duty as Masons not to unvail to the world's vision their imposition, if they are not Masons. It would be, finally, on our part, as men and Masons, an exhibition of extreme weakness and (I hope I do not offend you) cowardice, if we did not, at the earliest moment, put an end to this anomalous state of affairs in the Masonic world by a speedy examination into the same, and decisive action thereafter.

"Are we afraid of the light shed on the subject by this examination? If we are, let us abandon our proud proclamation, 'Let there be light!' If we are not, let us have speedy action, and rid the Masonic world of an unqualified misery, which makes us feel uneasy as often as we venture to discuss it, and creates serious doubts in our own minds as often as we declare the supremacy of Masonic principles.

"In view of this, and in consideration that this Negro question should be looked squarely into the face, as it will create not less an 'irrepressible conflict' in the Masonic world than it did in the political, and in further consideration that we, as true Masons, are ever ready to seek after truth and deal with justice, I present the following for your action:

"Believing that the Grand Lodge of Masons for the State of Ohio is aware of the existence in this State of organized bodies of colored citizens, who claim to be in possession of the signs and secrets of Free and Accepted Ancient Freemasonry, the undersigned regards it as the paramount duty of the Grand Lodge of white Masons to appoint a committee, whose duty it shall be to inquire into the legitimacy of said claim; and if, upon examination, it shall appear well founded, then I respectfully urge that the necessary steps be taken to utilize this timber, rather than condemn it as rotten and unfit for use, without having subjected it to a fair, candid, and impartial test. Very respectfully,

F. I. WERNER, W. M.,  
Hanselmann Lodge, No. 208, F. and A. M."

Would that every Mason throughout our land had implanted within him the seeds of such noble thoughts as are given expression to in this letter; then might Masonry indeed be true to her profession.

In this same year, from the Grand East of the Grand Lodge of Ohio, (white), Brother Asa H. Battin, in the spirit of true Masonry, uttered these words:

"In this great centennial year, whilst liberty and equality are shed abroad through our great nation, is it not right and proper that we, as Masons, shall at least attempt to bring about, by proper means and in a legal manner, a union

of these two Grand Lodges in one State? If there is any illegality in the organization of either, let it be healed. It has been done before, and it can be again. Let us, then, with that charity and liberality which characterizes all Masons, extend the fraternal hand of fellowship to our brethren of every nation, clime, race, and kindred under heaven. And let it be, too, not only in name, but in spirit and in truth. Let us illustrate our teachings by example. As the crowning glory of republican government is the equality of all men before the law, so should the crowning glory of our Mystic Temple be the equality of all men without regard to race or previous condition. Brethren, this question must be met. We may, for the present, pass by on the other side; we may look upon it, fold our mantles around us, and pass on; but the Good Samaritan is coming, has come and is pouring the oil of fellowship into the wounds, binding up the bruises and taking the sufferers to his own house.

Why should we longer delay? I am vain enough to believe that we are capable of meeting it fairly. I have faith in our people. I have faith in their sense of justice and magnanimity. I cannot believe that many years can elapse before the great body of colored Masons will be recognized by the great Masonic family, and accorded their rights as such. I have candidly expressed my opinion, and I leave the matter to your for your consideration, earnestly hoping that you may have wisdom to devise some means by which the Masons of Ohio may be united into one family and brotherly love prevail. If within the great centennial year this result can be accomplished, or measures taken looking to such result, we shall have reason to rejoice that the march of progress is onward and upward, and the universal brotherhood of man, on the Western Continent, fully, fairly, and unchangeably established, and the world made better by our example."

